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CONTENTS

A FUNERAL IN THE CATACOMBS..... 509
The Right Rev. Monsignor ANTON DE WAAL, Rome, Italy.

"TO EVERY ONE THAT HATH." A Word on "Mission Literature".....516
The Rev. JOHN E. GRAHAM, St. Mary's University, Baltimore, Md.

OLD-ENGLISH CHURCHES AND CHURCH YARDS. Their Close Connexion with the Civil Concerns and Customs of the Country..... 529
JOHN R. FRYAR, London, England.

THE BLINDNESS OF THE VERY REVEREND DOCTOR GRAY: or THE FINAL LAW. A Novel of Clerical Life..... 556
Chapter XXXIX: The Great Artist Again..... 556
Chapter XL: The Brothers Meet.....563
Chapter XLI: A Question and Its Answer..... 573
The Very Rev. P. A. Canon SHEEHAN, D.D., P.P., Doneraile, Ireland.

CONTENTS CONTINUED INSIDE.

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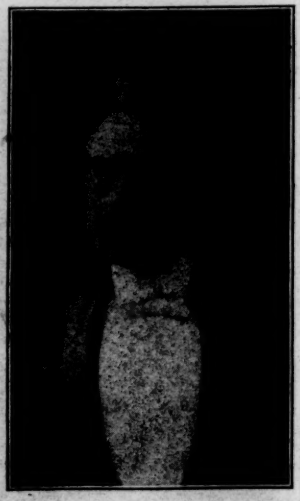

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CONTENTS CONTINUED

ANALECTA:

S. CONGREGATIO DE SACRAMENTIS:

I. Dubium circa Conlationem SS. Ordinum extra tempora, et non servatis interstitiis, alienis subditis 585
II. De Facultate dispensandi ab Impedimentis Matrimonialibus imminente mortis periculo 586

S. CONGREGATIO OFFICII:

De Dispensatione ab occulta Irregularitate in foro conscientiae, urgente necessitate 586

S. CONGREGATIO CONSISTORIALIS:

I. De quibusdam Collegiis a S. Congregatione de Propaganda Fide dependentibus ante Constitutionem "Sapienti Consilio" 587
II. Decretum de Usu Linguae Slavonicae in Sacra Liturgia 598
III. Decretum quo Pars quaedam Territorii Dioecesis Nicoletanae tribuitur Archidioecesi Quebecensi 602

S. CONGREGATIO CONCILII:

I. Circa Ieiunium servandum pridie Consecrationis Ecclesiae .. 603
II. Decretum de Clericis in Americam et ad Insulas Philippinas profecturis 606

S. CONGREGATIO DE RELIGIOSIS:

I. Instructio circa Debita et Obligationes Oeconomicas a Religiosis Familiis suscipienda 609
II. Dubia de Nullitate Professionis Solemnis eiusque effectuum a nonnullis Monialibus emissae, non praemisso Triennio Votorum Simplicium ex ignorantia Decreti "Perpensis" 614
III. Decretum de quibusdam Postulantibus in Religiosas Familias non admittendis 615

ROMAN CURIA:

Appointments and Pontifical Honors 616

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 617
Shakespeare's Presentation of Joan of Arc (*The Most Rev. M. F. Howley, D. D., Archbishop of St. John's, Newfoundland*) 620
The Vernacular in the Congregational Chant of the Liturgy (*The Rev. Geo. A. Aretander, St. Paul, Minn.*) 625
Altar Breads 630
Father Boarman's Catechism (*Scrutator*) 632

CRITICISMS AND NOTES:

Fonck: Christus, Lux Mundi; die Parabeln des Herrn in Evangelium 634
Sauter: The Sunday Epistles 634
Janvier: Conferences de Notre Dame de Paris 637
Lesêtre: La Foi Catholique 637
Matharan: Asserta Moralia 638
Scherer-Lampert: Exempel-Lexicon für Prediger und Katecheten ... 640
More-Fox: The Holy Practices of a Divine Lover 641
Theologie und Glaube 644

LITERARY CHAT ..... 647 BOOKS RECEIVED 650

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CONTENTS:

Introduction.
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THE ECCLESIASTICAL REVIEW

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A FUNERAL IN THE CATACOMBS.

A FUNERAL procession is wending its way through the long main aisle of the Catacombs of St. Calixtus. The deceased has evidently not belonged to the common populace: this much appears from the great throng of attendants preceding and following the bier; all of them bearing torches, whose ruddy glow casts fitful reflections over the marble slabs of the graves which border both sides of the route. Some precentors are chanting a Psalm, whose first verse is repeated after each strophe by the entire company, in the manner of choral responses. The song is not sad and wailing, but rather buoyant, not far from joyful. The selection is Psalm 112: *Laudate pueri Dominum: laudate nomen Domini.* What is further significant is the group of white-robed maidens, who precede the corpse with burning lamps in their hands, like the wise virgins in the parable; for the deceased herself is still only a child of eight or nine years. The bier is borne on the shoulders of two *fossores,* or grave-diggers; and the corpse is clad in white, with a wreath of red roses over her veil, and a palm branch in her crossed hands. The air is pungent with the aroma of incense and costly spices; which latter, together with balmy oils, are contained in small glass vessels beside the corpse. Immediately following the body come the parents: the father wearing the contemporary vesture of a ministrant of the altar. Both the parent and

the nearest relatives have also donned the black garb of mourning; whilst the mother's face is deeply veiled, in concealment of her profound grief and woe for the loss of her only child. Retainers and friends, and lastly a train of poorer folk, complete and close the procession.

How often have mortal bodies been borne to their final rest through these aisles of the Catacombs during the past three centuries! There the Popes of the third century are bestowed in a common chapel, where still to-day we see some of their burial stones; there sleep many other martyrs, in sepulchral chambers apart, which are adorned with paintings; there, too, in family vaults, rest members of the oldest and most illustrious noble houses of the second and third century: Caecilii, Cornelii, Dasumii; whilst in the passage walls, ranged now side by side, anon superposed, we have vast multitudes of graves, rich and poor, young and old. The marble slabs that cover these graves, frequently exhibit, besides the name of the departed, devout wishes and prayers, or emblems and symbols giving expression to the faith and hope of the early Christians in contemplation of death. Yet a great many graves bear no inscription at all: in such cases the survivors were accustomed to mark the site, on the burial occasion, by imbedding some token in the fresh cement that sealed the gravestone. All sorts of objects were thus depressed: such as coins, bits of colored glass, rings, and, especially, small earthen lamps, to be lighted on the anniversary of the given death.

Meanwhile the funeral procession has reached its destination. The leaders of the company turn to the right, into a great sepulchral chamber, brightly lighted within by a profusion of lamps. The precious oil of nard, which feeds the flame, diffuses an exceedingly agreeable fragrance. The apartment is a family vault, consisting of two connected tombs; and roomy sepulchral recesses are hewn out in the walls, with semi-circular arching. A chimney-like flue in the ceiling introduces light and air into both rooms from overhead.

As we learn from the generous inscription still extant, the

designer of this family vault was one Severus, ministrant, or "deacon," of Pope Marcellinus (296-304). And inasmuch as the Catacombs of St. Calixtus did not belong to a distinct Roman parish, but were subject immediately to the Pope, the latter had to grant his permission in the matter, and had granted it gladly: seeing that not only did Severus occupy one of the highest offices in the Church, but was also no less affluent in virtues than in earthly possessions. From the time of the bloody persecution under Valerian (256), the Christians were allowed to enjoy a half century of comparatively peaceful activity: who might have surmised that a new persecution, the most frightful of them all, the persecution under Diocletian, stood close at hand; wherein Pope Marcellinus himself was to fall a victim? It was during those aforesaid peaceful days that Deacon Severus had designed the double chapel in the way of a tomb for himself and his family; what though both he and his wife still stood in their prime of life. There is no dearth of epitaphs in the Catacombs, telling us of this custom among the early Christians, of taking thought of their death in good season.

The work in the two sepulchral chambers was not yet finished, no painting had as yet been applied, when Severus was promptly destined here to bestow his only little daughter Severa, a child of nine years. The decoration of the chapel with paintings never came to pass: maybe for the reason that quite soon afterward there broke forth the storm of Diocletian's persecution.

In this burial chamber, Pope Marcellinus himself was now waiting, with several ecclesiastics, to conduct the rites of interment.

In the rear of the chapel, a large "pocket" grave was hollowed out in the wall, and to-day this was adorned with fresh wreaths of flowers; for even in winter the Italian sunshine thus brings them to bloom. Here, then, the departed maid was to find her place of rest.

The gravediggers lifted the bier from their shoulders, and set it athwart the sepulchral recess; all the mourners gathered

round about, and listened reverentially to the prayers which the Pope recited anterior to the committal.

The committal prayers in the early Church were essentially the same as those nowadays uttered as prayers for the dying, *in articulo mortis:* "Rescue, O Lord, the soul of Thy servant, like as Thou deliveredst Noe from the deluge, Isaac from his father's hand, Daniel from the den of lions, the three young men from the furnace of burning fire, Susanna from the false accusation. Arrayed into the company of the blessed, may she enjoy the sweetness of the beatific vision evermore. O Lord Jesus Christ, preserve the soul of Thy servant from the pains of hell and the deep abyss; rescue her from the jaws of the lion into the holy light which Thou hast promised to Abraham and his posterity."

If the paintings of the Catacombs reveal to us a preference for Noe and the Dove, Abraham's offering, Daniel in the den of lions, the rescue of the young men from the fiery furnace, and of Susanna from the plots of the wicked judges, the painters have but graphically reproduced the burial prayers, and permanently clothed the faith and hope of the early Christians beside their loved one's grave.

With tears in his eyes, the father of the dead, the Deacon Severus, did himself assist to lift the corpse from the bier and to deposit the same in the mural grave: the last office of love which he could minister to his child: save that next he pressed, and after him his weeping wife, a kiss on the cold forehead of the dead; withal uttering his last farewell, *Pax tecum,* "Rest in peace". The gravediggers then raised the great oblong, four-square marble slab from beside the wall, and lowered it upon the grave: so the sacred earth of the Catacombs had received a newly-sown seed for the great springtide of resurrection.

The modern custom of observing the ninth and the thirtieth day after burial by visiting the graves and by special prayers, is of quite primitive usage, and occurs even among the heathen. In this way Severus has meanwhile had time to devise the epitaph and have it engraved in marble. The same is pre-

served for us, and is one of the fairest in the Roman Catacombs. A large marble screen, or lattice-work, which was to fence in the mural grave, contained a central square tablet, with the carved inscription. The latter was in two portions. The first five lines express the destination of the chapel to serve as burial vault for Severus and his family; the ten following lines comprise the departed Severa's epitaph.

CVBICVLVM·DVPLEX·CVM·ARCISOLIIS·ET·LVMINARE
IVSSV·PAPAE·SVI·MARCELLINI·DIACONVS·ISTE
SEVERVS·FECIT·MANSIONEM·IN·PACE·QVIETAM
SIBI·SVISQVE·MEMOR·QVO·MEMBRA·DVLCIA·SOMNO
PER·LONGVM·TEMPVS·FACTORI·ET·IVDICI·SERVET

SEVERA·DVLCIS·PARENTIBVS·ET·FAMVLISQVE
REDDIDIT·VIII·FEBRVARIAS·VIRGO·KALENDAS
QVAM·DOMINVS·NASCI·MIRA·SAPIENTIA·ET·ARTE
IVSSERAT·IN·CARNEM·QVOD·CORPVS·PACE QUIETVM
HIC·EST·SEPVLTVM·DONEC·RESVRGAT·AB·IPSO
QVIQVE·ANIMAM·RAPVIT·SPIRITO·SANCTO·SVO
CASTAM·PVDICAM·ET·INVIOLABILEM·SEMPER
QVAMQVE·ITERVM·DOMINVS·SPIRITALI·GLORIA·REDDET
QVAE·VIXIT·ANNOS·VIII·ET·XI·MENSES
XV·QVOQVE·DIES·SIC·EST.TRANSLATA·DE·SAECVLO[1]

The inscription is really a brief burial discourse; and if it appertained to the deacon's prerogatives and duties to intone the Gospel during the divine office, then this ministrant of Pope Marcellinus has bequeathed to us, here in marble, quite a pregnant sermon.

[1] "By mandate of Pope Marcellinus, his humble ministrant Severus, mindful for himself and his own, has constructed this double chamber with mural graves and a skylight flue, for a quiet mansion in peace, wherein precious remains may be safeguarded in long, long sleep, until their Creator come as Judge.

"Severa, dear to her parents and bondservants alike, yielded up the ghost on the twenty-fifth of January: whom the Lord had endowed, from her very birth, with wondrous wisdom and practical skill. What remains of her mortal body is here buried to rest in peace until resurrected by God himself: whose Holy Spirit had also preserved her now raptured soul ever pure, modest, and undefiled: which the same Lord, in turn, will restore in glorified beauty. When translated thus from this present age, she had lived the sum of eight years, eleven months, and fifteen days."

We shall try to construe briefly and clearly the inscription's ideas. The grave receives the dead into the peace of the grave, yet that is only a sleep wherein they rest; and even though long it endure, He who is our Creator will also, one day, be our judge. Had a heathen read these words, he would not have understood their meaning; since for him, of course, the grave was the perpetual dwelling, no "lodgment in rest and peace" (*mansio in pace quieta*), where the dead one simply sleeps in the certainty of resurrection. Just as little would the heathen have apprehended the thought: God our Creator, God our future Judge. If the ministrant Severus, moreover, dwells on the long duration of sleep in the grave, doubtless this is a gentle correction for those who, in keeping with the general views entertained in the early centuries, were expecting the great day of the Lord as nearly instant.

In paganism there lay a great gulf between master and slaves: where, in antiquity, would it ever have occurred to a heathen to laud the fact, in an epitaph, that the departed had been loved alike by her family and the family slaves? Christianity filled up, rather bridged, this gulf; and the ministrant Severus finds a solace in the thought that his child had been loved, as in common accord, by her parents and the servants besides.

Though dying so young as in her ninth year, Severa is designated in the inscription as *virgo,* virgin; indeed some gravestones thus designate even still younger children: sometimes, again, with the twofold appellation, *puella virgo,* virgin maid. Severus then further brings out the thought that, thanks to the grace of the Holy Spirit, his daughter had preserved her heart ever chaste, modest and unstained: hence we see what high esteem the early Church entertained for virginity. This point is also further illustrated by the circumstance that married people are fain to record upon their tombstones that they entered virginally into the holy estate of matrimony; the epitaphs reading: "to his chaste consort"; "to her virginal spouse" (*virgnio suo*).

It is but an index of parental love, if Severus furthermore

eulogizes his little daughter because God had endowed her with remarkable gifts and capacities of mind. We frequently encounter such eulogies of the departed: especially on tombstones of women, where the surviving husband cannot sufficiently praise the chastity, good sense, domestic virtues, charities, and other merits of his deceased wife.

Very positively and clearly is faith in the resurrection of the body expressed in the inscription: "The mortal remains are here buried to rest in peace until God resurrects them"; or they rise again in Christ. For if the Lord, by the grace of the Holy Spirit, has preserved the soul blameless, he will also unite it again with the glorified body, at the resurrection of the flesh.

The precise detail of the duration of life down to the day, nay even to the very hour, occurs in early Christian inscriptions, especially from the fourth century downward, with much frequency; being an outflow of that love which delights in realizing how long it was permitted to enjoy the presence of the departed here below.

Unfortunately no other epitaphs have been preserved for us in the family vault of the deacon, or ministrant, Severus, that might inform us when he, or his wife, or the rest of their kinsfolk died. The very simple graves in the walls, irregularly excavated, might easily belong to a much later age. From this later era there dates a small fragment of an inscription whose destruction we doubly regret in this instance. The stone contains merely the letters AD MART; whose most plausible completion suggests itself as AD MARTYRES: "Among the Martyrs," "with the Martyrs." The faithful of the fourth century, that is to say, in the age of Christian triumph, evinced great zeal in their efforts to maintain a grave in proximity to the martyr graves, in order thereby to recommend themselves to the special protection and intercession of the Saints. Were our construction then correct, the thought of the bloody persecution under Diocletian, which broke out shortly after the burial of Severa, prompts the direct hypothesis that Deacon Severus and his wife, too, fell victims thereof. The

same persecution, in fact, aimed especially at the ministers of the altar: had the flock but lost its shepherds, the wolf, to be sure, could then easily become master of the defenceless sheep. Unfortunately, only very meagre and scanty data have been preserved for us from that age of direst oppression; whereas in the wake of it, countless inscriptions of the Catacombs were inexorably destroyed by barbarian hands. Therefore only the day of judgment itself, when God will waken from their long sleep the dead once bestowed to rest in the family vault of Severus, to transfigure the same with celestial glory: will reveal to the world what the bare walls of yonder burial chambers no longer avail to tell us to-day.

ANTON DE WAAL.

Rome, Italy.

"TO EVERY ONE THAT HATH."

A Word on "Mission Literature."

APROPOS of Dr. Knapp's article, in the September issue, on "The Neglect of Missions in Literature", and as an aid to those who are actively engaged in missionary work, it may not be amiss to say a word anent the ways and means of conversion, and to call to mind one or two points which Christ Himself, the history of the Church, and common experience have marked out as necessary conditions for the reception and preservation of the Faith. These conditions have been very tersely and clearly expressed by the Master in Matthew 25: 29, Mark 4: 25, and Luke 8: 18; and they are strikingly illustrated by the department of ecclesiastical history which deals with the conversion of nations. A thorough understanding of them would doubtless prove a great saving of time and labor for the missionary, and enable him to get the best results from his efforts to extend the kingdom of Christ on earth.

While there is not the slightest doubt that piety and zeal count for a vast deal in the work of conversion, and while it is perfectly true that even if a Paul plant and an Apollos

water, their labors are bound to come to naught unless God give the increase, it is nevertheless a fact—and a fact so obvious that it seems almost superfluous to mention it—that the Almighty wishes us in this, as in every other undertaking, to make use of all the natural or human means which He has placed at our disposal. As a famous practical philosopher puts it, "God helps those who help themselves". And while the philosopher thought and spoke only of the affairs of this present life, yet his words are just as applicable to the things of the life to come. St. Paul fully realized this truth and invariably guided himself by it, making himself "all things to all men, that he might gain all for Christ"; using to advantage all his natural gifts and adopting all the various ways and means calculated to win the good-will of his hearers. The same holds true of the successful apostles of every age; and as a standing proof that the best missionaries of our own times recognize the need of a thorough equipment for the work, we have only to point to the Apostolic Mission House where preparation for the missions has developed into a real science. It is of the utmost importance that the missionary should have a sure test or gauge by which he may know where and upon whom to expend his efforts, in order to get the best results. To go about the work aimlessly, or without method, is simply to scatter and waste his energies. Piety and zeal will not ordinarily make up for a woeful lack of indispensable knowledge, or judgment, in this matter; and it may take but one false step, or one serious blunder, to mar the success of his work.

By way of arriving at a safe test or guide for missionary efforts, perhaps we could not do a better or a wiser thing than follow the clue above-mentioned—the clue given us by the three Synoptic writers. St. Mark quotes his divine Master as saying: "For he that hath, to him shall be given: and he that hath not, that also *which he hath,* shall be taken away from him." The other Synoptists put it somewhat differently. St. Matthew has it: "For to every one that hath, shall be given, and he shall abound: but for him that hath not, that also

which he seemeth to have, shall be taken away." And St. Luke: "For whosoever hath, to him shall be given: and whosoever hath not, that also *which he thinketh he hath,* shall be taken away from him." On the surface indeed the sacred writers do not appear to be in full accord as to the exact thought that was in the mind of Christ. But it is only on the surface. It can and will be shown, at the proper time, and without any straining, that the discrepancy is only apparent.

Now whatever other meanings may be given to this text, and whatever other applications may be made of it, its applicability to some indispensable requisites for the reception and maintenance of the Faith seems certain enough to be above and beyond all controversy. It is as though it read: "To him who makes a good use of the talents which God has given him —be they few or many—who puts them out to usury; who does the best he can with them, more will surely be given. To him that hath the natural virtues, the supernatural will be added. To him who lives up to his honest convictions, who acts in accordance with his lights, who listens to the dictates of right reason, and obeys the mandates of the natural law, will be granted the gifts of Faith. While, on the contrary, the man who has already received that priceless boon, but fails to appreciate it, and cherish and strengthen it, is bound sooner or later to lose it, if he amend not his ways in time. Instead of turning his inestimable talent to good account and making it profitable to his Master by doing all that lies in his power to aid in the work of conversion—the extending of Christ's kingdom—he has buried it, with the probability of never again finding it. To the outward seeming he may still be an active member of the Body of Christ. But not so in truth and reality. It is all in the seeming. The vital sap is fast drying up, and he is rapidly becoming a withered branch. As SS. Matthew and Luke put it, his faith is only something which he *seemeth* to have, or which he *thinketh* he hath.

As regards the first half of our text, we know positively that God will not permit a man of thorough earnestness, sincerity, and good-will, to perish through a lack of the knowl-

edge necessary by necessity of means for salvation. He would work a miracle—even to the extent of sending an angel from Heaven—rather than suffer such an undeserved calamity to happen. His justice demands it. And whenever we hear it objected that persons richly endowed with natural virtue, and well-informed as to the doctrines and practices of the Church, yet remain indefinitely without her pale, we are fairly safe—and guilty of no rashness or injustice—in entering a denial. There is surely something wrong somewhere or other.

Needless to say, the supernatural in man is by no means independent of the natural. On the contrary, it is a something added to it, or built upon it. The natural is the foundation; and where the foundation is good and solid, it is comparatively easy to build upon it. When the foundation is weak and unstable, the edifice erected on it is necessarily worthless. Where there is no foundation, there can be no superstructure at all. Ecclesiastical history bears out fully the truth of this assertion. It shows us clearly that the Apostles and apostolic men generally, have never made much, if any, headway with degenerate or effeminate peoples—with Sybarites, or those who were addicted to unnatural practices. It shows us too that their success has always been in proportion to the natural goodness or virtue of those to whom they ministered. We know the unsatisfactory result of St. Paul's journey to Athens, and his continual worry and anxiety over the Corinthians. We remember, too, what little influence for good the missionary labors of SS. Peter and Paul had upon the ultra-refined and civilized generally. How small was the harvest they reaped among the representative Romans of their day! On the other hand, it was upon the barbarians from the North that the Church exerted her strongest and best influence. And that precisely because they were closer to nature and still unfettered by the shackles of unnatural crime. Predatory and fierce they certainly were, but yet they retained the stamp of nature's nobility. And the portraits of the Germans, painted for us by Tacitus, may serve as well to illustrate the character of more than one of the barbarian hordes. Among many of

them the women were chaste, and the men respected their chastity and punished its violation with death. Their ideas of justice, perhaps, were somewhat crude and primitive, and not entirely in accord with ours; but they were at least substantially correct; and such as they were, they served the purpose fairly well—so well in fact that justice flourished among them far better than it does to-day among the most highly polished nations of the modern world.

Probably the best instance of the kind furnished us by Church history is the conversion of Ireland. That one man should bring a whole nation to the feet of Christ in such an amazingly short time, and without the shedding of a single drop of blood, is truly marvelous. It is almost, if not wholly, without a parallel in the history of the Christian Church. And we are naturally led to seek the explanation of this wondrous phenomenon. What was the secret of St. Patrick's unprecedented success? With all due respect for Erin's great apostle, the reason can scarcely be said to lie in his superior apostolic gifts. True these counted for a great deal—a very great deal—in the striking effects he wrought. But they do not explain everything. Eminently zealous as was Hibernia's Patron, he was hardly more so than the Twelve who rushed forth from the Upper Room on that first Pentecost, all aflame with the fire of divine love enkindled in their hearts by contact with the Holy Spirit. Eminently endowed he was too with the knowledge of Christ's teachings, and the best methods of imparting them so as to insure their acceptance. But in this respect likewise he can scarcely be said to excel the Apostles who drank in the truth at its very source and fountain-head; the men who sat at the Master's feet and heard the truth as it fell from His sacred lips: and who, moreover, received a miraculous communication of the fulness of truth from the Holy Ghost Himself, on the occasion of His descent upon them in the form of fiery tongues. Finally, while we know that as a rule, it is out of place, and in very bad taste, to compare or contrast the merits of the saints, we have reason to think that in this present case the rule will permit of an ex-

ception. For after all there can be no serious harm in believing that great as was the sanctity of St. Patrick, it could not have been vastly superior to that of the Apostles.

Well-equipped then as he was for his mission, it is no disparagement to him to say that he was no better equipped than the Twelve who set forth by Christ's command to convert the world; no more unflagging his zeal, no more eloquent in his words. There have been numberless other toilers in the vineyard of Christ, just as generous in their spirit of self-sacrifice, just as untiring in their labors, and just as thoroughly imbued with the spirit of the Apostles. And yet, if we are to judge by immediate and tangible results, St. Patrick succeeded far better than any or all of them. And since we cannot find the explanation for it in the apostle himself, it stands to reason that we must look for it in the character of the people with whom he had to deal. And history shows us that we are perfectly warranted in so doing. Nature itself had already done much for the Irish. The foundation was already laid; and it only remained for St. Patrick to build thereon. True, Bishop Healy informs us, in his *Ireland's Ancient Schools and Scholars,* that before the Saint's arrival, in the days of the Druids, human sacrifices were offered occasionally. But judging from the paucity of proofs, such offerings, if made at all, must have been rare. Dr. Healy quotes one very clear allusion to the matter, but only one; and this isolated reference may reasonably be taken as pointing to an abuse rather than to a common or universal practice. It is true, as Caesar tells us, that the Druids of Gaul were wont to offer human victims, and the Irish Druids belonged to the same stock as their Gallic brethren; but it does not necessarily follow from this that human sacrifice was prevelant among the ancient Milesians. And besides, true or untrue, it does not very materially affect the point at issue.

The pagan Irish were fierce and proud, but at the same time remarkably just and pure. Those who wish to verify this statement have only to look up the old Brehon laws, the legislative code that obtained in Erin long before, and long

after, the advent of St. Patrick. It is a fact well worth noting that these laws, with very few exceptions, were found good enough to govern the land after the reception of Christianity. So thoroughly did they accord with the dictates of the natural law, that St. Patrick saw nothing to change in them, except the religious features bearing on the old Druidic worship. For the rest, he left them as he found them; and they continued to be the legal guide of the Irish nation even down to the seventeenth century. All impartial critics admit that these old Brehon laws are pervaded by a most uncommon spirit of humanity and gentleness. Among their most noteworthy features are their sense of justice and fair play, and their eminently high regard for the domestic relations—the rights of women, the mutual protection of husband and wife, the reciprocal duties of parents and children, etc. By way of proof or illustration, we give a passage from the *Senchus Mor:* "In the connexion of equal property . . . if with equal land and cattle and household stuff, and if their marriage be equally free and lawful, the wife in this case is called the wife of equal rank. The contract made by either party is not a lawful contract without the consent of the other, except in cases of contracts tending equally to the welfare of both. . . . Each of the two parties has the power to give refection and feast according to their respective dignity." In case of separation, ample provision was always made for the wife's future. If, for instance, her portion at the time of marriage was equal to that of her husband, she was entitled to half of the property which they held at the time of separation. If the whole property belonged originally to the husband, she received one-third at the separation. If it was all her own before marriage, she took two-thirds. The same spirit of justice and considerateness characterized the whole body of these laws; and that to such an extent that, with the exception of the Mosaic legislation, they are without a parallel in pre-Christian times. Some of these provisions may not seem so very remarkable to us, with our modern notions of woman's rights and domestic relations. But if we can transport our-

selves back in spirit to the age in which those laws were made, and pry into the legislation and views of other countries at the same time, we shall find that such a correct notion of justice and rights was an exceptionally rare thing in those days; and that on these points the Irish were far in advance of most of their contemporaries.

From all this it is evident that half the work was done long before St. Patrick set foot on Irish soil; and without wishing to detract in the slightest degree from his merits, truth obliges us to say that his task was far less difficult than that of most other missionaries. The way had already been prepared for him. He came to a race peculiarly adapted for the reception of Christianity. And so when the children of Erin had hearkened to the teachings of Christ, we find them conducting themselves, not as mere novices, but as if they had been Christians for centuries. Their new faith never sat clumsily on them. It was from the first a perfect fit. They took to it with the greatest ease and naturalness. The soil was unusually fertile, and it only remained for St. Patrick to sow the good seed which immediately took deep root, sprouted, blossomed, and brought forth fruit a hundred-fold. And thus is verified the saying of Christ: "To him that hath [the natural virtues] more shall be given and he shall abound."

We remarked above that for the preservation or maintenance of the Faith once received Almighty God requires a spirit of generosity—the missionary spirit—a willingness and even eagerness to share that priceless gift with others, for the glory of the Giver and the salvation of souls. And this applies not only to the clergy, but to the laity as well. Nor is it merely a matter of choice or option, but of obligation and conscience. All are bound, according to their condition, or within their own sphere, to aid in extending the kingdom of Christ on earth. And the laity can aid in this work—and powerfully too—not indeed by preaching, but by financial contributions, and by the force of example. In fact it not infrequently happens that they are able to accomplish more in this latter line than even the priest himself. Associated as

they are with non-Catholics in business and social life, numbering some of them perhaps among their intimate friends or blood relations, their opportunities are more abundant. Our dissenting brethren are on the alert. They are watching us, to see whether our practice harmonizes with our professions; and they cannot fail to be deeply impressed and favorably influenced by the sight of a truly Catholic life. Very often the work that is consummated by the priest, in the reception of converts, was begun by just such an influence. And it is well to impress this fact strongly on the minds of the laity. Those whose faith is genuine and deep will need but little urging in the matter. They will be only too glad of the opportunity to share their good fortune with others; and if they are not so disposed, they richly deserve to have the gift taken away from them and given to those who will make a better use of it. As the old Scholastic philosophers tersely inform us, "Bonum est diffusivum sui". Really and thoroughly good people are never selfish. It is their greatest pleasure to make others partake of their happiness. Not only are they free from envy and indifference in this respect, but they are also ready to make sacrifices to bring about the happy result. It may be stated then as a certainty that true goodness ever seeks to communicate itself; and that where this disposition is lacking, there is something radically wrong, appearances to the contrary notwithstanding.

To continue the historical instance with which we began—and a better can scarcely be found—St. Patrick's neophytes proved the depth and genuineness of their faith by the conspicuous position which they took, almost immediately, in the vanguard of the missionary corps. But a comparatively short time after Erin's conversion, her re-born Christian sons were to be found in almost every country of Europe, spreading the glad tidings of great joy. And the missionary zeal which characterized Christian Ireland in her infancy has never abated one jot or tittle. Through all the centuries, down to our own day, it has proved an indestructible portion of her inheritance. And it is doubtless in great measure due to this that Almighty

God has given her sons and daughters the grace to preserve the Faith intact throughout the long dark night of fierce, relentless persecution and tyranny. What we say of Ireland holds equally true of France, and every other nation that has manifested this zeal for the propagation of the Faith.

And now for a glance at the other side of the picture. Northern Africa, the home of Tertullian, Cyprian, and Augustine, was once perhaps the most flourishing daughter of the Church. Her bishops and priests were among the first and foremost of the Latin theologians and apologists. The number of her cities was legion, and almost every city was an episcopal see. And yet, not so very long after the time of the great Augustine, we find nearly every trace or vestige of Christianity destroyed; the Cross replaced by the Crescent; the creed of Mohammed substituted for the Creed of Christ. And so it has remained for ages—a bitter remembrance, and an eyesore, to the Christian world—till the advent of Cardinal Lavigerie and his White Fathers, whose efforts to revive Christianity on the Dark Continent have met with much success. Where shall we seek the reason for this wondrous, rapid, and complete change? Surely not in the mere fact of persecution. Other nations have been persecuted bitterly without losing their faith. On the contrary, persecution has but served to strengthen it. Witness the history of Poland, France, Ireland, etc., to say nothing of the persecutions in the early days of the Church, under the Roman and Persian empires. No, we must look elsewhere for the cause; and as the present writer once heard an eminent thinker assert, it is perfectly reasonable to attribute the downfall of the land of Augustine and Cyprian precisely to the lack of the missionary spirit which characterized the spiritual offspring of St. Patrick. There had to be some vent or outlet for the surplus energies of the churchmen; and instead of expending them on the spread of the Gospel, they gave themselves up to petty, useless—and worse than useless—theological disputes, which ended in making the land a hotbed of heresy and internecine strife; an easy prey, first to the Vandals, and later to the fanatical adherents

of Mohammed. Nor was this the case with Northern Africa alone. It requires no very deep or extensive knowledge of Church history to recognize the same cause in operation, with the same effects, in most of the once prosperous Christian communities of Asia. "For . . . he that hath not, that also which he hath . . . or seemeth to have . . . or thinketh himself to have . . . shall be taken away from him."

In a country like this, surrounded as we are on all sides by non-Catholics, many of them fair-minded and open to conviction, it goes without saying that every priest must be to some extent a missionary. Hence it is imperative on us to say something about the conditions necessary for success in working among our own fellow-countrymen. Needless perhaps to observe, the same identical methods and arguments are not adapted to every people, or to every individual. What will suit one admirably may have absolutely no weight with another. For those in whom the intellect is dominant, reasoning is likely to prove most effective; for others, an appeal to the heart or the sentiments may be the proper course. Some are most strongly influenced by the historical side of the Church; others by her moral teachings: and still others by her poetical aspect, her liturgy, her architecture, etc.; for "all roads lead to Rome". There is scarcely a department of thought—of science and literature—or a single branch of art, that has not been instrumental in bringing men back to the Faith of their fathers. And it is of prime importance that the missionary should know how to deal with his prospective converts according to their individual bent or trend of mind: after the wise policy of St. Paul, making himself "all things to all men, to gain all for Christ".

In connexion however with this same policy, it is worth while to note that, when the Apostle spoke of making himself "all things to all men", he did not mean that he made himself a sinner to win sinners, or a worldling to gain the votaries of pleasure. Neither did he mean to recommend the adoption of ultra-liberal views, for the purpose of ingratiating ourselves with non-Catholics. What he did mean was

that he rejoiced with those who rejoiced, and wept with those who had reason to weep; in short, that he studied men in order to sympathize with them, where sympathy was needed and deserved, and to choose, from among the lawful and laudable means of making a favorable impression on his hearers, the one that was best calculated to touch their hearts and convince their intellects. As he himself put it: "Who is weak and I am not weak? Who is scandalized and I am not on fire?"

In fact it is utterly impossible to benefit sinners by becoming one of themselves, or to draw men out of the slough of worldliness by assuming the airs of a worldling. The would-be soul-saver who tries that method may be what is termed a popular priest—a hail-fellow-well-met. He may be in great demand as an entertainer (and small wonder, for he is a veritable oddity—a moral freak), but he will never succeed in winning the respect of his associates, or accomplishing any good amongst them. On the contrary, even sinners and worldlings must despise him deep down in their hearts. For he is not merely one of themselves, but worse, inasmuch as his conduct is entirely out of harmony with his profession. The man who can best succeed in influencing others for good—in fact the only man who can succeed at all in this line of endeavor—is the one whom they are forced to respect and reverence because of his manifest superiority to themselves.

As regards the tendency to tone down or minimize the doctrines and practices of Catholicity in order to make them more acceptable—or less harsh and unpalatable—to unbelievers, there can be no greater mistake imaginable. It is the height of folly to think that converts can be won by making them believe that, after all, there is not so much difference between them and us. Such a mode of procedure is only too apt to make them feel satisfied with their present condition, and inclined to let well-enough alone. Many there are already half, if not wholly, convinced of the divinity of the Church, and of their consequent duty to embrace it; but they are deterred by the fear of consequences—by the serious temporal

losses which such a step would entail. A change of faith would, perhaps, mean for them a sacrifice of friends, position, social prestige, etc. And certainly the weaker members of this class will be only too ready to jump at any plausible pretext that seems to justify them in remaining where they are. There is one sound and solid principle that should ever guide us in our dealings with non-Catholics, to wit: Never to do or say anything that would lead them to believe that we condone or connive at heresy; or that we look upon their creeds as not so vastly or essentially different from our own. Truth is truth, and error is error; and there can never be any compromise between them. The chasm that separates them is too deep and wide to admit of a union or merging of the two. And this fact should be strongly impressed upon them. Broad-mindedness is very good and commendable in its place —when kept within bounds. But it is easy to go to excess in the matter. A temporizing policy: a policy of shirking and evasion and concessions, will never make genuine converts to the cause of Christ. Christian charity obliges us to love and sympathize with the erring, but not their error. The only way to make our dissenting brethren set a proper estimate on the value of divine truth is to show them convincingly that we ourselves duly value and appreciate our Catholic heritage, and set it above and beyond all else. And when there is question of the vital or essential dogmas of religion, it is our clear and bounden duty to stand ever firm and immovable on the bed-rock of absolute, unmitigated, and unadulterated truth, whether it prove palatable or unpalatable. In this connexion, we may very well apply to Faith what the poet says of Honor:

> But where ye feel your Faith grip,
> Let that aye be the border.

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OLD-ENGLISH CHURCHES AND CHURCHYARDS.

Their Close Connexion with the Civil Concerns and Customs of the Country.

I. The Church.

THE church was the mother of the town: from her it derived its being. Not a few English towns were the direct offspring of a monastery. Thus Peterborough was founded: the settlement which grew up round this great fenland monastery of St. Peter (then called "Medeshampstead") gradually grew into a borough, and then into a city. The monastery was founded in a wilderness; but a number of artisans were constantly employed about it, constructing new buildings and repairing the old. The monasteries were, too, the chief resting-places for travelers, who were entertained in the "Hospitium". Some of the monasteries were places of pilgrimage, whither the pilgrims flocked in order to fulfil their vows. This, too, would constantly bring an influx of visitors. Moreover, the monastery had large estates attached to it; and the lord abbot was a very important person, having a large retinue of servants, a large amount of business to transact, and (not infrequently) he was a high officer of State; consequently, many persons, of all ranks and on divers missions, would constantly be brought thither, and by degrees a town would spring up, as at St. Albans, Reading, and St. Edmundsbury (or Bury St. Edmunds).

In the late Norman and Plantagenet times nearly every town was a church-town, so great were the authority and wealth of the church, so numerous were her buildings. It has been estimated that at this period one-quarter of the area of the City of London was occupied by ecclesiastical buildings, their courts and gardens. In other towns the case was similar. Wallingford (in Berkshire) had then fourteen churches; Norwich had sixty; York had forty-five; London, one hundred and twenty. In addition to these, there were the monastic houses belonging to the various Orders. Outside the walls of the town these churches and monasteries held vast estates

and manors, and were as rich as a devoted and church-loving people could make them. The authority of the church was very real and very visible.

It is also worthy of remark how closely the ministrations of the church were associated with the daily lives of the people. The craftsmen and merchants all belonged to "Guilds", which were religious fraternities, dedicated to some saint, and possessing a chapel or "Chantry" in the parish church. The holy days of the Church were the holidays of the people. Each morning they attended Mass in their church. All day long the bells of the churches and monasteries were ringing for some devotion. The parish priests were beloved and revered by their people, and certainly they were worthy of all honor and respect, if Chaucer's description of the poor parson of a town, who was one of the Canterbury pilgrims, be a true one:

> A good man there was of religioun,
> That was a poure parsone of a town;
> But riche he was of holy thought and werk,
> He was also a lerned man, a clerk,
> That Christe's gospel trewely wolde preche,
> His parishens devoutly wolde he teche.

Such men as these gained the confidence and love of their people. In all departments of their social life the presence and influence of the Church was seen and felt. Abbots' officers collected the market dues. Monks and nuns nursed the sick in their hospitals. Monks housed the traveler on his way to a pilgrimage or to some distant fair. Monks taught the children. The clergy acted religious plays, for the edification of the illiterate people, in the churches. The church supplied thousands with work, and was a liberal mistress. From the dawn of life to its closing day, the church was the very centre and soul of the social life of the people of England; and, in spite of many errors and shortcomings, she continued for centuries to carry on her beneficent work in moulding and developing the national character, and in making the English race a noble and God-fearing people.

The church was indeed the centre, heart, and home of the people. In it they were baptized, confirmed, married, and buried; made their confessions and communions. But the church exercised also a temporal welfare over the people. Its bell summoned them to an assembly of citizens, or bade them arm for the defence of their liberties. The church-bells were rung, and the beacon-fires lighted on the church-towers, to guide the traveler home on the dark wintry nights. In the church the "Guild-lights" burned before their respective altars. Thither the parishioners brought their goods when danger threatened: a place "where thieves could not break through nor steal,"—unless they wished to undergo the terrors of excommunication. In the church, too, were the weapons of defence, stored in the steeple,—a goodly supply of harness, bows, muskets, helmets, shields, all ready for use. To the church was the corpse often removed for protection, that it might be safeguarded from theft or mutilation, or seizure for debt. It was the church which first fought, and raised contributions, for the liberation of slaves, and the freeing of British subjects from serfdom in foreign lands. Not for worship only did the Old-English burghers assemble at the church. The parish church was the rendezvous of the people, the place of resort for the whole population. Within its precincts the parishioners gathered to hear the news, to discuss intricate matters of public business, and to devise new schemes for the development or defense of their town. The burgher took a great pride in his town, but he loved his church, helping (often with his own hands) to build and repair its walls, and striving to make it as fair without, and as beautiful within, as he possibly could.

Great a comfort and blessing as was the church to the people individually and parochially, she was none the less a blessing collectively and nationally. How often has she been the instrument in God's hands of guiding the helm of the realm in times of great national danger and difficulty! In days of ignorance, injustice, arrogance, and peril, how often have the noblest, saintliest, cleverest, and most exalted of her priests

been the statesmen who have safely steered the ship of State when she was beset with political rocks and shoals; how often have they been the Elijahs and Daniels, keeping the dying embers of the Christian religion from becoming totally extinguished; how often the agents in keeping alive the all-but neglected cause of learning; and how often the doughty champions for right and justice, and for the liberties of the people!

II. The Churchyard.

The Saxons erected crosses rather than churches. In the life of St. Willebald we are told that it was the custom of the Saxons to erect, on the estates of some of their nobles and great men, not a church, but the sign of the holy Cross, dedicated to God, beautifully adorned, and exalted on high for the common use of daily prayer. In or near the Old-English churchyards there is sometimes a *tumulus* (or burial-ground) which shows that the spot was set apart for some religious observances even before Christianity reached the shores of Britain. Here the early Saxon missionaries planted a cross, and preached in the open air to the assembled villagers. Later, a Saxon Thane built a rude timber church on the spot, which was in time supplanted by an early Norman structure of stone. This was altered and added to at various times so that most of the Old-English churches now show, writ in stone, their strange and varied history. Memorials of these early Christian missionaries remain in many an Old-English village churchyard —the old stone cross: its steps worn away by the rains and frosts of thirteen centuries, its head has (in most cases) gone, broken off by the force of the gales, or by the wild rage of human passion and Puritanical iconoclastic zeal; but it still marks the spot, and speaks eloquently of the fact, of the first conversion of the Saxon villagers (in England) to Christianity. It is said that St. Kentigern used to erect a cross in any place where he had converted the people, and where he had been staying for some time. It is highly probable, too, that the Saxon preachers made use of the old open-air meeting-places where the pagan villagers used to worship

"Woden"; and thus the spots still occupied by the Old-English churches and crosses are in many cases the same which used to echo with the songs of "Thor", and the prayers of pagan Saxons. These crosses were the rallying-points for Christian congregations before churches arose. In Somerset alone there are two hundred relics of the piety of our forefathers; and the North of England and Scotland are especially rich in crosses. No two are ever quite similar. Some are of simple design and character; but many have beautiful carving and scrollwork.

The pagans worshipped stone pillars; so in order to wean them from their ignorant superstition, the Christian missionaries erected crosses, and carved upon them the figures of the Saviour and His Apostles, thus displaying before the eyes of their hearers the "Story of the Cross" written in stone. The North of England has very many examples of the zeal of these early preachers of the Faith, and possibly most of them were fashioned by the monks and followers of St. Wilfrid, when Archbishop of York, at the beginning of the eighth century. The Whalley Cross is earlier than the time of St. Wilfrid. It is one of the crosses of Paulinus, who was one of the priests sent by Pope Gregory to help St. Augustine in the work of converting the Saxons, and who became Archbishop of York. Under the shadow of this very cross St. Paulinus (who came to England in 601 A. D.) preached the Gospel some thirteen hundred years ago. England is remarkable for these specimens of ancient art, and early Christian faith. On the Continent there are very few of these ancient elaborately carved crosses; but it is noteworthy that wherever the English or Irish missionaries went, they erected these memorials of their Faith.

Domesday Book rarely mentions a church in connexion with a village, and it is possible that the "kirkby's", and place-names having *kirk* as a prefix, only acquired that addition when the church was built in the churchyard ready for it—a churchyard already consecrated and hallowed by years of Christian worship and sacred memories. What better

place than this, in a village or whole township, could be found for the hearing of disputes and the settling of judicial cases; here, where the bishop sat as sheriff, where the lawyers were clerics, where oaths could be taken on everything that was holy, and round which all a man's most sacred associations clustered? The churchyard was a court of justice. And though in later times the ecclesiastical authorities discouraged the holding of secular pleas in churches and churchyards, the edict was but imperfectly and tardily observed. The decree of a synod held at Exeter in 1287 said: "Let not secular pleas be held in churchyards"; but as late as 1472, nearly two hundred years after, a presentment from the parish of Helemsay et Staunforthbrig (Helmsley and Stamfordbridge) shows "that all the parishioners there hold pleas and other temporal meetings in the church and churchyard".

It is significant too that in days more Celtic than the present it was the practice for the Welsh to hold their "Gorseddan" in a conspicuous place, "in the face of the Sun, and in the eye of Light", it being considered unlawful to transact any business of a public nature under cover of darkness. The "Gorsedd" was a circle of erect stones, and within this sacred circle religious and other functions were always performed. There is probably some connexion between the circular churchyards and the ancient custom of the Welsh to erect circles for the discharge of public matters. Probably, too, the ancient sites wherein religious ceremonies were performed by the Druids were appropriated by the early Christians as places of worship, and thus the reverence of the people for those particular spots was not violated, but transferred to the Christian faith on the establishment of Christianity in the country. There are in Wales a considerable number of these circular or ovoidal churchyards. And, even if these circular churchyards are not the identical spots on which the ancient inhabitants celebrated their pagan rites, they are at least a connecting-link between the paganism of their forefathers and the Christian religion which supplanted it.

FAIRS.

It is one thousand years ago since Ælfred the Great instituted "Fairs" in England. They were popular amongst the Saxons, and William the Conqueror recognized their value as a means of extending commerce. Let us picture one of these early fairs. Toiling along the narrow streets on a certain day in the year we see a vast company of wains and pack-horses, merchants and traders, monks and packmen, keen-eyed foreigners from Antwerp and Bruges, dark-eyed Italians, and hook-nosed Jews—a very motley multitude—all hurrying and struggling through the deep mire of the narrow streets toward one rendezvous. It is the time of the great fair. No man knoweth exactly at what date this mighty concourse of traders was first inaugurated. From time-out-of-mind the merchants had always flocked to the fair at this time, and men were too busy bargaining to stop and inquire about the origin of things, or whence their customs arose. But the monks could have told them that the word "fair" was derived from *feria*, a festival.

In the primitive English fairs the traders paid no toll or rent for their stalls, but by degrees the right of granting permission to hold a fair was vested in the king, who for various considerations bestowed this favor on nobles, merchant-guilds, bishops, or monasteries. Great profits arose from such gatherings. For the traders had (1) to pay toll on all the goods which they brought to the fair; also (2) the payment of stallage (or rent) for the ground on which they displayed their merchandise; and in addition (3) a charge on all the goods they sold; moreover (4) the trade-folk of the town in which the fair was being held were obliged to close their shops during the fortnight (or such time as the gathering lasted) and compelled to bring their goods to the fair, that the toll-owner might gain good profit withal.

There can be no doubt that many of the Old-English fairs owe their origin to the Church. The fact that the village (or town) fair usually took place on the feast of the patron saint of the parish church is clear evidence of this. Else how are we to account for the village feast in so many cases coinciding

with the dedication festival of the local church; or being held, as is almost invariably the case, on saints' days—as the once celebrated and immense fair of Stourbridge, near Cambridge, held on the Feast of the Holy Cross; and the great Lammas fair held at Exeter and York on Old Lammas Day?

In early times it was the custom at these fairs for the inhabitants of the town or village to keep open house, and to entertain all their relations and friends who came to them from a distance. They used to make booths and tents with the boughs of trees near the church, and often within the churchyard, and celebrated the festival with much thanksgiving and prayer. By degrees they began to forget the prayers, and remembered only the feasting; the devotional and religious element became more and more obscured and neglected, while the merriment and mercenary aspect became more emphasized. Country folk flocked from far and near; the pedlers and hawkers came to find a market for their wares. The stalls began to multiply, and this germ of that vast concourse of traders, called a " fair ", was formed.

The village feasts, once universal in England, now partly abandoned and partly merged into the Club-day, will nearly always be found to coincide with the ancient dedication of the village church. This is a rule to which there are very few exceptions. And the ancient dedication may often be discovered by the day of the village feast; for at the Reformation many of the old dedications were given up, but the village feast (or fair) continued.

Even the ecclesiastics were great traders. In the Middle Ages everyone traded who could, the clergy not excepted. The Cistercian monks were the greatest wool merchants in the kingdom until in 1344 Parliament deprived them of the privilege. One worthy abbot of St. Albans traded in herrings, having agents and a storehouse at Great Yarmouth " to the inestimable advantage as well as honour of his abbey ". No fair in England was more celebrated than that of Stourbridge, held every year in an open field, at the little village of that name, outside Cambridge. The first trace of it is found

in a charter granted about 1211 by King John to the Lepers of the Hospital of St. Mary Magdalene at Stourbridge. It was held in the close of the hospital on the vigil and feast of the Holy Cross. Stourbridge Fair was not only the greatest of all English fairs, but it was one of the largest fairs in Europe. Flemish merchants brought thither their fine linen and cloths from the great commercial cities of Belgium. Genoese and Venetian traders came with their stores of Eastern goods. Spaniards and Frenchmen brought their wines. And the merchants of the Hanse towns of Germany sold furs and flax, ornaments and spices. In return for all these treasures the English farmers brought the rich fleeces of their sheep, their corn, horses, and cattle. The booths were planted in a cornfield. The circuit of the fair, which was like a well-governed city, was over three miles. And all offences committed therein were tried before a special court of "Pie-poudre". The shops (or stalls) were built in streets or rows, some named after the various nations that congregated there, and others after the kind of goods offered for sale. There was Garlick Row, Booksellers' Row, Cook Row, the Cheese-fair, the Hop-fair, and the Wool-fair; every trade was represented and had its own proper quarter. There were besides taverns, eating-houses, and in later years play-houses of various descriptions. To convey the goods of the Lancashire merchants to this famous fair no less than one thousand pack-horses were used. As late as the eighteenth century $500,000 worth of woolen manufactures was sold within one short week in one row alone. This enables us to form some conception of the vast extent of these Old-English fairs, without which the trade of the country could scarcely be carried on.

Further confirmation of the fact that a very large number of the Old-English feasts and fairs had a religious origin and were closely identified with the church is the still general name of "Wake" applied to the annual fair. This is one of the oldest of English feasts and has survived with a surprising tenacity of life in most of the towns and villages of Lancashire. It is not often that we can trace back so old and wide-

spread a custom as the observance of wakes to its origin. The name "wake" (Old English, *waec*) is equivalent to vigil. The day of the wake is the festival of the patron saint of the parish church and is so called because on the previous night or vigil the people used to watch or "wake" in the church till morning.

The Paganalia were feasts celebrated in honor of the gods, goddesses, and heroes, when the people resorted to their temples or tombs. When the Britons were converted to Christianity, Pope Gregory in a letter to Melito in 1601 ordered that the same customs might be kept up, only the days to be observed should be the birthdays (i. e. the days of the martyrdom) of holy martyrs, or the anniversary of the dedication of the local church: hence the time-honored and so prevalent Old-English village wakes and feasts. In some parts (as in the neighborhood of Bradford, Yorks.) the feasts or wakes are called "tides"; at others (as at Brighouse, Yorks.) they are known as the "rush-bearing". The name "rush-bearing" also bespeaks the ecclesiastical origin of these fairs and wakes. It dates back to the early times when the floors of the houses and churches of England consisted of the hard dry earth, which was covered with rushes; and when once a year there was the great ceremony of the "rush-bearing", the inhabitants of the place going in procession to the church to strew its floor with newly-cut rushes.

The annual fairs were often held in the churchyard, especially where the church guarded some famous shrine or sacred relic to which the pilgrims resorted. Perhaps the shrine of St. Thomas à Beckett at Canterbury was the most celebrated, but the shrine of Our Lady of Walsingham almost surpassed it. The common people held the idea that the Milky Way pointed toward Walsingham, accordingly they called it "Walsingham Way". Glastonbury was, by reason of the number and sacredness of its relics, called "Second Rome". When the pilgrims had paid their devotions to the relics they needed refreshments and were not averse to amusement; accordingly traders, caterers, players, and the like supplied the demand,

and the pilgrimage gradually developed into a fair. Edward I prohibited such dealings and declared that "henceforth no Fairs or Markets be kept in churchyards", but several hundreds of years elapsed before such trading in consecrated places was generally regarded as sacrilege, and the prohibition fully observed.

The bishop's authority at fairs is yet another proof of their ecclesiastical origin. The Lammas Fair at York, already alluded to, is an instance. At 3 P. M. on the day before Old Lammas Day the bell at St. Michael's Church was rung, and, on hearing it, the sheriffs of the city gave up their authority during the fair to the representatives of the Archbishop of York. They handed over their white rods of office and had not the power of arresting persons in the city and suburbs during the fair. The archbishop's officials had control of the city during the fair, and stationed men at the gates of the city to collect tolls for animals and wares coming in and out of York. A "Piepowder Court" was held for trying offences committed at the fair, and the members of the jury selected for hearing the cases were chosen from men out of Wistow, a township within the archbishop's liberty. At 3 P. M. on the day following Old Lammas Day the fair was closed, and the ringing of the church bell intimated that it was time for the sheriffs to receive back the white wands of office and to resume their jurisdiction.

Winchester Fair affords another example of episcopal prerogative at fairs. In medieval times Winchester Fair was one of the largest of English fairs. It was established by William the Conqueror and was led on St. Giles's Hill. Originally it lasted only three days, but Henry III subsequently prolonged it to sixteen days. Brand, in his *Popular Antiquities*, says its jurisdiction extended seven miles round and included Southampton. On St. Giles's Eve the mayor and corporation delivered the keys of the four gates of the city to the bishop's officers. Merchants who sold wares during the fair within its circuit forfeited them to the bishop. Officers were placed at a considerable distance, at bridges and other avenues of ac-

cess to the fair, to exact toll of all merchandise passing that way. In the meantime all shops in the city of Winchester were closed. A court called the "Pavillion", composed of the bishop's justiciaries and other officers, had power to try causes of various sorts for seven miles round. And the bishop had power to exact toll of every load or parcel of goods passing through the gates of the city.

"DOLES" DISTRIBUTED IN CHURCHYARDS.

This was by no means an infrequent custom. Leonard Dare in 1611 (temp. James I) directed that on Christmas Day, Lady Day, and Michaelmas Day the churchwardens were "to buy, bring, and lay on his tombstone threescore penny loaves of good wholesome bread," which were to be distributed to the poor of the parish. William Robinson, at one time sheriff of Hull, left money to purchase a dozen loaves of bread, costing a shilling each, to be given to twelve poor widows at his grave every Christmas Day. As the donor died in 1708, this bequest is interesting as giving an idea of the dearness of bread at the period. A quaint custom is still enacted at St. Bartholomew the Great, Smithfield, every Good Friday. The vicar places twenty-one sixpences in a row on a certain lady's grave. The money is picked up by the same number of widows, kneeling, who have previously attended service at the church. Another curious custom was that of "scrambling" for food in the churchyard. This custom was, up to the beginning of the last century, continued at St. Mary's, Paddington. It originated thus: Two poor sisters walked to London to claim an estate. Arrving at Paddington in a weary, hungry, and footsore condition, their misery aroused sympathy, and the good folk of Paddington gave them relief. Their claim was established. And as a token of gratitude they left a bequest of bread and cheese to be scrambled for when thrown from the church tower. A similar charity was that at Barford, Oxfordshire, where the rent of a piece of land, known as "White-bread Close", was spent in buying bread which was scrambled for at the church door.

GAMES PLAYED IN CHURCHYARDS.

In bygone ages it was a common practice for games of various sorts to be regularly played in churchyards. Strange as it may now appear, in those days it was regarded a regular and natural proceeding. The use was a gradual one, so gradual indeed that public sentiment does not appear to have been shocked until grave abuses had crept in. Nor was the practice confined to England, for many similar customs were at one time firmly established on the Continent. On Sundays and holidays the churchyard became a public playground. In pre-Reformation times a holy day was a holiday, when man went not forth to his labor. There were no eight hours' day, nor early closing associations, in those days; but work, work, work from early morn till dusky eve. Sundays and saints' days only brought a cessation of toil. On those days people went to Mass in the morning and devoted the rest of the day to amusements. Centuries have now elapsed since many of the churchyard games were first introduced, but there can be no doubt that they were exceedingly popular for a long period, lingering even to within a century ago.

DANCING IN CHURCHYARDS.

At first mention, any connexion between dancing and the church or churchyard seems profane and well-nigh impossible, but a little reflection will qualify a too hasty generalization. Emotions of joy and sorrow universally express themselves among mankind in movements and gestures of the body. Efforts were therefore made in early days, particularly among the more demonstrative peoples of the south and east, to reduce to measure and to strengthen by unison pleasurable emotions of joy. The dance is spoken of throughout the Old Testament as symbolical of rejoicing, and to rejoice in their feasts is emphatically and repeatedly enjoined upon the Israelites. So too with the Egyptians and Romans the dance was in certain circumstances associated with religious ceremonies and was intended to express the thankful worship of the body. The dances led by Miriam, by Jephthah's daughter, by Judith,

and doubtless too by Deborah, at once occur to the mind. David, also, himself led the dance on the return of the Ark of God from its long exile; whilst from the mention in association of damsels, timbrels, and dances, as elements of religious worship, in Psalms 117, 149, and 150, it may be assumed that David incorporated these joyous movements in the formal rites of the established Tabernacle service. And in later Judaism the dance survived in the religious festivities of the Feast of Tabernacles. It may therefore have come to pass that the early Christians, realizing the joyous feature of their special creed, expressing its constant belief in the resurrection of the body, may have desired in all honesty and innocency, to associate occasionally the dance with festal service. The results were, however, unfortunate; pagan practices of a like character were, as a rule, of a licentious nature, and it became necessary to try and suppress all such forms of expression of joy or thanksgiving. St. Augustine mentions with abhorrence that dancers invaded the resting-place of St. Cyprian at night and sang songs there—a custom that became doomed to extinction on the institution of vigils. Pope Eugenius II (824-7) prohibited dancing in churches, thereby showing how usual the custom had become by that time. The Bishop of Orleans in 858 condemned the dancing of women in the presbytery on festivals. The Council of Avignon in 1209 prohibited the theatrical dances in churches, which were sometimes the accompaniment of the vigils of the saints' days. And the Council of Bourges in 1286, as well as the Council of Bayeux in 1300, condemned all dances which took place in churches or churchyards.

The practice of dancing on feasts appears to have been almost universal in Wales. The people did not dance on the graves but on the north side, where there were no graves. Probably, this part of the churchyard being more even ground, would be more convenient for dancers; and possibly too the superstition (so common in Lincolnshire and Yorkshire), that it is unlucky to tread on graves, may have had some influence on the revelers.[1]

[1] The eastern portion of a churchyard is regarded as the most honored,

One writer, the Rev. J. Charles Cox, LL.D., F.S.A., says that a singular and attractive relic of the custom of dancing in churches is still practised three times a year in Seville Cathedral. The dance takes place on the feasts of the Immaculate Conception, Corpus Christi, and on the last three days of the Carnival. Ten choristers, dressed in the costume of pages of the time of Philip III, dance a stately but most graceful measure for about half an hour within the iron screens in front of the high altar. They are dressed in blue and white for Our Lady, and in red and white for Corpus Christi. The boys accompany the minuet-like movements with the clinking of castenets. During the measure a hymn, arranged for three voices, with orchestral accompaniment, is sung in honor of the Blessed Sacrament. The refrain to the verses is as follows:

Tu nombre Divino,
Jesus, invocamos,
Y Dios Te adoramos
Por nos encarnado,
Yen hostia abreviado
De celico pan!

In the later medieval period we find morris-dancing was associated with churches, and the churchwardens not infrequently had in their possession certain properties that were necessary for its due performance. The morris-dancing was occasionally actually performed in the church (in the nave, or at the west end); the mummers not going forth on their Whitsuntide round until the first dance had been given within the church. Nor is it difficult for the antiquary to trace the connexion between the morris-dancing and the active expression of Christianity. When the fifth crusade succeeded in effecting the capture of Constantinople, the Latins in their joy celebrated the event by solemn dances in the great church of St. Sophia. The usual, nay almost invariable, subject of

next the south, then the west, and last of all the north, from the belief that in this order the dead will rise. Hence felons and notoriously bad characters were buried on the north side of the church.

the "mumming" play, as apart from the "miracle" play, was one drawn from the crusading legend of St. George, rescuing a Christian maiden from her Turkish masters; whilst the joy was invariably celebrated in the morris (i. e. Moorish) dance. It is generally agreed that the morris-dance was introduced into England in the sixteenth century. In the earlier English allusions it is called Morisco (i. e. a Moor), and this indicates its coming from Spain.

MIRACLE PLAYS IN CHURCHES AND CHURCHYARDS.

Miracle plays continued to be represented in churchyards for as long a period as they were played in churches, but they were never so popular in the open air as in the church. This is easy to understand, for the subjects of the miracle plays did not lend themselves so well to an out-door performance; and primitive as these plays necessarily were, still they required a certain amount of convenience for the actors.

With regard to plays in churches, it has to be recollected that the medieval miracle play, particularly in England, had its origin in an elaboration of the liturgy at special seasons, in order to bring home Christian truths more closely to the understanding of an unlettered people. Christmas with its "Nativity Play", Easter with the "Passion Play", and Whitsuntide, were the great seasons for these ecclesiastical dramas. As the miracle plays grew in importance and popularity, their representation in churches became increasingly impossible, if any regard was to be had to scenic effects. Hence the actors ceased to be the clergy and choir, their places being taken by members of trade guilds, or by strolling players. Chester was noted for its miracle plays. They were held there on Monday, Tuesday, and Wednesday in Whitsun week. The object was the instruction of the people in the history of the Bible, and of the saints and martyrs. Those of Chester are said to have been written by Ranulph Higden, the author of *Polychronicon*. They were provided at the expense of the incorporated trades.

Warton thus describes the origin of the sacred plays or "Mysteries":

About the eighth century trade was principally carried on by means of fairs which lasted several days. Charlemagne established great marts of this sort in France, as did William the Conqueror and his Norman successors in England. The merchants, who frequented these fairs in numerous caravans or companies, employed every art to draw the people together. They were therefore accompanied by jugglers, minstrels, and buffoons, who were no less interested in giving their attendance and exerting all their skill on these occasions. As but few large towns existed, no public spectacles or popular amusements were established; and, as the sedentary pleasures of public life and private society were as yet unknown, the fair-time was the season for diversion. In proportion as these shows were attended and encouraged, they began to be set off with new decorations and improvements; and the acts of buffoonery, being rendered more attractive by extending their circle of exhibition acquired an importance in the eyes of the people. By degrees the clergy, observing that the entertainments of music, dancing and mimicry exhibited at the protracted annual fairs made the people less religious by promoting idleness and a love of festivity, proscribed these sports and excommunicated the performers. But finding that no regard was paid to their censures, they changed their plans and determined to take these recreations into their own hands. They turned actors, and instead of profane mummeries, presented stories from legends and the Bible. This was the origin of Sacred Comedy.

And it is astonishing how popular these "Mysteries" became all over England!

Warton was the historian of English poetry; and according to him the first of these religious plays was composed early in the twelfth century. It was founded on the life of St. Catharine, and was performed at Dunstable by the scholars of the Norman school there. William Fitz-Stephen, a writer of the twelfth century, in his description of London relates that "London, for its theatrical exhibitions, had holy plays, on the representation of miracles wrought by Confessors, and of the

sufferings of Martyrs." These pieces must have been in high vogue, for Matthew Paris, who wrote about 1240, says that they were such as were commonly called "Miracles".

We know that this name continued to be given to these performances until they at last died out. Curious plays they must have been for our forefathers and foremothers to delight in. There would be difficulties in the way of some of the scenes that might stagger some of our modern ballet managers. But courage and determination were prominent features in those early days, and the story of the creation and fall of man was given with a faithfulness to the letter truly astonishing. After the appropriation of the forbidden fruit the serpent was directed to "exit hissing".

The profession of an actor, as opposed to the clerical exhibitor of scenes from sacred history, seems to have been regarded with very great contempt even so early as the middle of the twelfth century, for John of Salisbury, who wrote about 1160, says, "Actors and Maskers cannot receive the Holy Communion". This is almost enough to convince us that their art must have been very popular, and it cost the monastics and secular clergy a hard fight to render their places more attractive to the general public.

From this ecclesiastical source of the modern drama, plays continued to be acted on Sundays as late as Queen Elizabeth's reign and even till that of Charles I by the singing-boys of St. Paul's Cathedral and of the Royal Chapel.

It is certain [says Warton] that Miracle plays were the first of our dramatic exhibitions. But as these pieces required the introduction of allegorical characters, such as Charity, Sin, Death, Hope, Faith, or the like—and the common poetry of the times, especially among the French, began to deal much in Allegory—at length plays were formed entirely consisting of such personifications. These were called "Moralities". The miracle plays or mysteries were totally destitute of invention or plan; they tamely represented stories according to the letter of Scripture or the respective legend. But the moralities indicate dawnings of the dramatic art; they contain some rudiments of a plot and even

attempt to delineate characters and to paint manners. From hence the transition to real historical characters was natural and obvious, while the introduction of the buffoon, or "Vice", was a feature that added greatly to the popularity of the exhibitions.

Before proceeding further, it will be convenient here to mention Professor Hodgett's theory of the origin of English fairs. He says, "Every village had its 'green' or playground, and outside each town similar spaces were reserved for play and gamen (i. e. amusement, pleasure, or delight). There was, as is still found in the north of Germany, Scandinavia, and Russia to this day—as in the old time before England was Christian—a running brook and a well near to the village-green or playground. Bearing in mind that the games were instituted in honor of one of the gods of the Odinic series, we shall at once be led to connect this custom with the *well-wortha* (or Well-worship), so firmly adherred to by our English fore-fathers and foremothers that long after Alfred the Great's time, nay, after the Norman usurpation, laws were enacted against it. 'To wake the well' was to appeal to the divinity invoked through the inferior spirit of the well, who was supposed to be more come-at-able than the deity himself. These religious festivals were the origin of the English wakes. The gleemen, the hoppestere (or dancing-girl), the bear-leader, were welcome at such gatherings; and in them we see the origin of our fairs with their subsequent declensions into mere resorts of riotous amusement."

FACTORIES IN CHURCHYARDS.

Very frequently bells were cast in churchyards. In the days of early bell-founders the country roads were little better than miry lanes, full of ruts and holes, and where the moisture of the winter was not evaporated during the summer. For this reason bells were often cast in the immediate vicinity of the church or monastery they were going to grace. The clergy too were not unwilling to retain the usage as an opportunity for a religious service. They stood round the casting-pit, and as the metal was poured into the mould would chant psalms

and offer prayers. Southey, in *The Doctor,* says, "The Brethren stood round the furnace, ranged in processional order, sang the 150th Psalm, and then after certain prayers blessed the molten metal, and called upon the Lord to infuse into it His grace and overshadow it with His power for the honor of the saint to whom the bell was to be dedicated and whose name it was to bear."

Sometimes the bells were cast in the church. At St. Albans, in the fourteenth century, the great bell called "Amphibalus", being broken, was cast in the hall of the sacristry. At Kirkby Malzeard and at Haddenham also the bells were cast in the church itself. At Scalford, during excavations made some time ago, there were found traces of a former furnace and also a mass of bell-metal, which had evidently been melted on the spot. About 1876 the churchyard of Empingham yielded a similar instance. The bells of Meaux Abbey were cast within the precincts. Coming down to more modern times, we find the bell-founders obviating risks of transit by the same means. "Great Tom" of Lincoln in 1610 and the Great Bell of Canterbury in 1762 were cast in the yards of their respective cathedrals.

THE "WAX HOUSE".

This was an old and necessary institution; and here again the factory was in the churchyard. The tapers used in the church services and processions were made at the wax house, which was often situated in the churchyard. There was one at Birmingham-on-Sea in Kent.

OTHER GAMES PLAYED IN THE CHURCHYARD.

In spite of synods, etc., games continued to be regularly played in churchyards for years after. In "Articles to be inquired of in the ordinary Visitation of the Right Worshipfull Mr. Dr. Pearson, Archdeacon of Suffolke", A. D. 1638 (temp. Charles I), under the head of churchyards we read:

> Have any playes, feasts, banquets, suppers, church-ales, drinkings, temperol courts, or leets, lay juries, exercise of dancing, stoole-ball, football, or the like, or any other profane usage been suffered to be kept in your Church, Chappell, or Churchyard?

It is interesting to note from the above that even so early as 1638 church ales, at one time so fully recognized as a legitimate and regular course for raising money for church purposes, had already lost their semi-religious character and were classed amongst "profane usages". The game of "stool-ball" referred to was an ancient game at ball played by both sexes. According to Dr. Johnson, it was a game in which balls were driven from stool to stool.

A game of ball used to be played in a Staffordshire churchyard. The vicar tried to stop the practice, but was baffled by the perseverance of the boys. He gave orders that when he died he should be buried in the place where the boys played and that an altar-tombstone should be placed on his grave; saying, that though he had failed to stop the ball-playing in his lifetime, he would stop it after his death. And he succeeded!

In the west of England, "Single Stick" (or "Cudgell Playing", as it was there called) was nearly always practised in churchyards. And in Devonshire a favorite amusement in churchyards were the wrestling matches. The boys at Westminster School played a game called "Nine Holes" in the cloisters; and many of these holes are still to be seen, although some have been obliterated by the work of restoration.

> On yon grey stone that fronts the chancel-door
> Worn smooth by busy feet, now seen no more,
> Each eve we shot the marble through the ring.—
> Rogers' *Pleasures of Memory.*

"Fox-and-Geese" boards are to be found cut on the cloister benches at Gloucester Cathedral and elsewhere. There are several of these on the twelfth-century tomb of Lourd Stourton's (so-called) at Salisbury, and which is now in the nave of that Cathedral. On the garth-side of the east cloister walk of Salisbury Cathedral there is cut on a bench a "chequer"-board of sixteen squares. It is carefully done, and the alternate squares are slightly sunk, showing that the squares were played upon and not the points of intersection. The form

would appear to suggest something like draughts. On the bench in the second bay from the eastern church door in the cloister of Norwich Cathedral are eight small holes in a right line, which were probably used in some game, although the nature of it is not now known.

Cock-fighting was a frequent pastime indulged in, and this even on Sundays immediately after service. In the days of yore "Throwing at Cocks" was a popular sport. Its origin is almost lost in the dim historic past. Some writers trace it back to the days when the Danes ruled England. The foreign masters were hard on the Saxons and held them in a subjection as bad as slavery. The inhabitants of an English city determined to make a bold attempt for freedom and formed a conspiracy against the Danes who were placed over them. It was resolved that on a certain dark winter's night a dozen brave men should secretly repair to the town-house, overpower the guard, and seize the arms kept there. When that had been effected, a signal was to be given, when the English were to leave their houses and slay the invaders. The operations had no sooner commenced than the noise disturbed the cocks roosting in the building, and a loud crowing was the result. The unusual circumstance put the guard on the alert, who speedily ended the well-planned scheme, and it resulted (it is said) in the Danes doubling their cruelty to the conspirators. After the English were freed from the Danish yokes, they are said to have instituted in the city the sport of "Throwing at Cocks" in revenge for the misery their crowing had occasioned. Shrove Tuesday was set apart for this sport, being the day on which the abortive effort was made to murder the Danes. In course of time "Cock-throwing" became an amusement recognized by parish officials, and it frequently figures in old accounts. The profits from the sport were frequently given to the churchwardens for the relief of the poor.

"STOCKS" IN CHURCHYARDS.

If the churchyard was often the scene of festivity, it was also at times the place of punishment. The "stocks" were

sometimes placed in the churchyard, though more frequently near the village-cross, or in the marketplace. From the *York Fabric Rolls* we find that in 1578 tenpence was paid "for a hinging lock to the stocks in the Mynster Yearde"; and again in 1693 "for rebuilding the gallows in the Horse fair, and the stocks in the Minster yard, £5.5.10d." The stocks at Beverly Minster were moveable and placed in the yard when required for use.

The church walk became the pride of the village. The pleasant avenue with the old grey church standing in its frame-work of green at the end was the greatest charm of the place. Old folks ambled there, young folks sauntered there, children romped there. Why not place before the eyes of those who used this walk object-lessons in morality? This surely was the place for the parish-stocks. So the stocks often stood there and sometimes in the churchyard, so that parishioners and visitors might see sad instances of the sorrow, sin, and shame that resulted from transgressing the divine commands and from a breach of the king's peace. The offender in the stocks was subjected the while to the scorn of the passers-by and thus effectively learnt that "the way of transgressors is hard."

ARCHERY FOSTERED IN THE CHURCHYARD.

The English branch of the Scandinavian race allowed the practice of archery, so says Prof. Hodgett, to fall into abeyance until after the lesson at the Battle of Pevensey, or "Sanglac" (i. e. sea of blood), they began to pay greater attention than ever to the bow; and we find all sorts of precautions taken to make the English good bowmen. Yew trees were grown in churchyards; laws were passed enforcing the use of the weapon; and the archery games thus instituted became national. There appears to be a general consensus of opinion that the main object of planting the yew was for obtaining bows; and, to use the words of one writer,[2] as these were the "national weapons of defence, the churchyards were

[2] Trans. Brit. Arch. Assoc., XXIV, 196.

the places where they were most likely to be preserved." This theory receives corroboration from a remark of the Rev. G. White: "We do not hear that they are planted in the churchyards of other parts of Europe, where 'long-bows' were not so much in use." Further confirmation is afforded by Evelyn in his *Silva,* where he says, "Since the use of the bows is laid aside among us, the propagation of this tree is foreborne." Pulman, in his *Booke of the Axe,* derives the word "yeomen" from "yewmen"—the men who used the yew-bow. And in the churchwardens' accounts of Ashburton, Devon, and dating from 1558 to 1560, we find mention made of the employment of the yew for making bows.

SYNODS AND CANONS AGAINST THE PROFANATION OF CHURCHES AND CHURCHYARDS.

As early as the middle of the tenth century, i. e. in King Edgar's reign (959-975), a canon was enacted warning the people not to spend in drunkenness and debauchery the season (the wake) specially designed for devotion and prayer. In Scotland too measures had to be taken to secure decency of behavior at these gatherings. The Provincial Synod enacted in 1225 (temp. Henry III) that "dances and games which engender lasciviousness be not performed in churches and churchyards"; and also that "wrestling-matches or sports be not suffered to take place there upon any of the festivals". In the same reign Othobon, the papal legate, issued certain Constitutions in 1268, one of which forbade the setting-out of stalls for merchandise within the walls of the church. From this we may judge how far the business side of the wake had intruded upon the devotional. An act of Edward I goes further by forbidding fairs and markets to be held in churchyards. Games and secular business in churchyards were forbidden by the Synod of Exeter in 1287: "We strictly enjoin on parish priests that they publicly proclaim in their churches that no one presume to carry on combats, dances, or other improper sports in the churchyards, especially on the eves of feasts of Saints; or stage-plays or farces by which the honor

of the churches is defiled and sacred ordinances despised." Henry VI, the last of the Lancastrians in 1448 forbade any fairs to be held or merchandise to be displayed on the great festivals of the Christian year. A curious and interesting poem by John Myre, a canon of Lilleshall in Shropshire, and written in the same reign (probably about 1450), was printed some years ago by the Early English Text Society. It is entitled *Instructions to Parish Priests,* wherein their various duties and certain laws and rules of the Church are set forth in verse. This poem goes to show that, although the playing of games in churchyards had been forbidden by the Synod of Exeter in 1287, still nearly two hundred years later it was necessary for the priests to be instructed in the matter of putting down games. Edward IV, the first of the Yorkists, was reigning when at Salton in Yorkshire in 1472 "it is ordered by the consent of the parishioners that no one use improper and prohibited sports within the churchyards as, for example, wrestling, football, and handball, under penalty of twopence forfeit". The ordinance seems to have been disregarded or to have had only a temporary effect, for in 1519 (temp. Henry VIII) a second complaint was made when the ecclesiastical authorities commanded, "Let them desist on pain of excommunication".

CHARMS AND CURES CONNECTED WITH CHURCHES AND CHURCHYARDS.

That sickness and disease of every kind have been attributed to the machinations of the evil eye, or to the presence of some bad spirit which needed to be expelled from the patient's person, may account to some extent at least for the solicitation of help within the precincts of the church. But however that may be, there is not the least doubt that such spiritual help has been earnestly sought again and again. Epilepsy, which for long ages was associated in the popular mind with demoniacal possession, has been a favorite ailment for this kind of nostrum. One of the charms prescribed for it directed the patient to walk thrice round the church at midnight, then to enter the building and stand before the altar.

In the north of England a sacramental piece (sometimes it was called the "sacramental shilling") was the royal remedy for this terrible disorder of epilepsy. Thirty pence were begged of thirty widows and then carried to the parish priest, who in exchange for them gave the applicant a half-crown piece from the Communion alms. After being "walked-with nine times up and down the church aisle", the coin had a hole bored through it in order that it might be hung on a ribbon and worn about the neck. There may be something in the suggestion that these widows' pence had a reference to the "widow's mite", which won the unqualified approval of Christ. The same charm, differing but slightly in detail, was in vogue in Devon and Cornwall. And sometimes it was a shilling and not a half-a-crown that was necessary. In some parts of the west of England the superstition prevailed that the ring to be worn by an epileptic should be made of three nails (or screws) which had been used to fasten a coffin, and which therefore had to be dug out of the churchyard. It is stated by Harland and Wilkinson, the authorities on North Country folk-lore, that formerly in Lancashire and the adjoining counties silver rings made from the hinges of coffins were worn as charms for the cure of epileptic fits and for the prevention of cramp and rheumatism; and that the superstition continued even after the metal was of necessity changed to one of less value. To resist the baneful influence of the evil eye and of witchcraft generally some provided themselves with small bags of earth, teeth or bones taken from a grave. In this connexion it may be mentioned that formerly the kings of England were wont to hallow certain things on Good Friday, the wearing of which was believed to prevent illness. This strange custom is supposed to have been suggested by a ring long cared-for and regarded with the utmost veneration in Westminster Abbey, which was stated to have been presented to King Edward the Confessor by some pilgrim from Jerusalem. The rings hallowed by the sovereign were called "cramp rings", and there was a special service for their consecration. In Launceston and the surrounding district the

poor believed that goitre (or bronchocele) could be cured by the patient going before sunrise on May-day to the grave of the last young man, if the patient be a woman—or, if the patient be a man, to that of the last young woman—and applying the dew, gathered by passing the hand thrice from the head to the foot of the grave, to the part affected by the ailment.

How closely interwoven were the Old-English churches and their churchyards with the social side and daily life of the people—taking an interest in the needs, trades, and recreations of the parishioners; and being the scene of their seasons of sunshine and shadow, merchandise and merriment, devotions and diversions! The Church was indeed the mother of the people! The Old-English "God's Acre" is full of venerable associations—where sleep "the rude forefathers of the hamlet"; where stood the ancient "churchyard cross"—the site of the early missionaries' conversion of the people to Christianity; where stood the stocks—that simple yet salutary system of correction; where fairs were held and festivals observed; where games were played and church-ales managed; where doles were distributed, and cures courted! The Old-English churches will ever prove a source of interest to, and command the loving sympathy of, all thinking people, for there is something in an ancient village church which has a peculiar charm for the mind—something felt, but not easily described. We take pleasure not only in its stones, but in its very dust, for here in this silent resting-place lies many a "hero (and heroine) of the valley":

> Some village Hampden, that with dauntless breast,
> The little tyrant of his fields withstood;
> Some mute inglorious Milton here may rest,
> Some Becket guiltless of his country's blood.

JOHN R. FRYAR.

THE BLINDNESS OF THE REVEREND DR. GRAY;*

OR

THE FINAL LAW.

CHAPTER XXXIX.

THE GREAT ARTIST AGAIN.

THE marriage of Kerins to Martha Sullivan was celebrated with much pomp and expense. The whole Clan-Sullivan and their gossips and neighbors were gathered together, not only for the ceremony and the fun and feasting, but also as a demonstration of strength and as a warning to all whom it might concern that henceforth and forever Kerins had allied himself with first-rate powers in the parish, and that an offensive and defensive alliance was now solemnly made, which would be opposed only at the peril of the offenders.

Kerins had brought home his bride after the festivities, and, having furnished his house at some expense, he was anxious to reciprocate the hospitality of his wife's friends and also to show them that it was not to a cold and inhospitable hearth he had brought her.

It was on the twenty-ninth of January, the evening after Annie O'Farrell and her patient had left for South Africa, that the "house-warming" took place. And it was so complete and the hospitality was so profuse, that it was regarded as a second wedding. Spring-chickens were not to be had, but a few fat turkeys, left over after the Christmas holocaust, were ruthlessly sacrificed, and there was salt meat enough boiled for the entire parish. Vast currant-cakes were ordered up, too, from the neighboring town; there were several dozens of bottled porter and, as a *pièce de resistance*, a keg or cask, containing ten gallons of good Cork whiskey. It was none of your well-watered, washy, pale, and limpid whiskeys either, but rich, brown, sherry-looking liquor that gripped your throat and warmed you, inside and outside, and made you at peace, at least for a while, with all mankind.

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The big barn was cleared for dancing and there were two fiddlers up from the town, although the boys and girls had brought concertinas and accordions enough to make an oratorio.

Before the short, wintry day had closed in some of the Sullivans had again "walked" the farm, although they had been careful to do so before the match was made. But, when men make a good bargain, they like to reassure themselves that all is right. And so they passed from field to field, measuring the fecundity of each and speculating on the cattle and the sheep that were yearning with their young. When the night fell the fun commenced, and the central power whence all the pleasure radiated was the bright, young girl, who had assumed the duties and responsibilities of the household. She was one of those bright, cheery, handsome young girls, who, self-forgetful and unspoiled, seemed created to make everyone happy around her; and this night, when she appeared for the first time as queen and mistress of the place, she threw all her energies into the task of making it a memorable occasion by reason of the splendid hospitality that was being dispensed. There were good wishes *galore*, too, shed around her, although there were also little hints and suggestions that it was a shame to throw away such a fine young creature on such an old and outworn husband as Kerins. Of course, this, too, was an exaggeration, for Kerins was not old, only in the prime of life, and he was by no means outworn, because he was knit together in nerve and muscle, a hard-grained, coarse, but by no means vulgar man. He followed his young wife with eyes of admiration during all the many events of that long night; and he thought from what an abyss of misery he had been saved by the intervention of the young priest who had taken him in hands and drawn him back from drink and destitution to which he had been rushing headlong.

Father Liston for many reasons was invited and came to the entertainment. He was pleased to have been instrumental in placing this poor fellow on his feet and in bringing together certain elements in the parish which might have been mutually hostile. For now owing to the blindness of his pastor and his advancing age, Henry Liston found the entire burden of the administration of the parish devolving on his shoulders and he braced himself to the task by prayer and work, that seemed to be without intermission.

At supper, which was held about nine o'clock, although there had been various refreshments dispensed throughout the evening, he thought it his duty to make a little speech, in which he foretold all kinds of happiness for the newly-wedded pair, and long years of such buoyant health and increasing prosperity as might excite the emulation, but not the envy of their neighbors.

He was going on gaily, quite pleased with his own eloquence, when his eye caught suddenly the sight of the great artist and actor, Delane, who was slowly wiping the froth of bottled porter from his moustache and calmly gazing around the table with his old look of superiority and superciliousness. The young priest, wondering at what brought the fellow there and still under the spell of his assumed superiority, lost the thread of his speech, and, after stammering and faltering a little, he sat down. There were thunders of applause, of course, and a second speech, and a third, which, if not very grammatical and consecutive, were at least pretty warm and cordial. A few songs, sentimental and patriotic, closed the ceremony of supper, and the company at once adjourned to the barn.

Henry Liston was watching the opportunity of speaking to the "melancholy Dane" and it came soon, because, whilst the others seemed anxious for such frivolities as dancing, Delane clung to the more substantial pleasure of drinking. It was clear that so long as the bottled porter lasted, so long would he cling to his place at the table. He had one or two boon companions with him, to whom he could dispense the riches of his great intellect, and he was happy. For there is no happier man than such as he, who, surrounded by a circle of admirers, is permitted to drink without interruption and talk without contradiction.

When Henry approached, the admiring audience melted away, much to Delane's chagrin, and it was with some little pique he said, in answer to Henry's abrupt interrogation: "What brought you here, Delane? You're the last man I expected to see at such a rural feast":

"I am here, sir, in the pursuit of my profession."

The little word "rural," however, seemed by some subtle flattery to suggest that he was quite above such things, but was there as a matter of condescension, for he added:

"My work was really completed, but, by request, I remained."

"But surely," said Henry in all sincerity, "you had no work

to do here? I can hardly imagine *you* engaged in a farmer's house."

"Ah, there again," said Delane. "You appear, sir, to have some unhappy talent for touching me where I am most sensitive."

Henry protested his utter and entire innocence of any desire to give the great man offence. But the great man only shook his head mournfully.

"It is a fatal gift that some people have," he said, "of always treading on the most sensitive nerve in the constitution of others, but where is the use of complaining? Where?"

He was so melancholy that Henry would have discontinued the conversation and gone away, but he knew that the artist would develop.

"You have expressed some surprise, sir," said he, after a deep draught of porter, "at my appearing in my capacity as artist amid such humble surroundings, but you must remember that even greater than I painted frescoes on the walls of monastic cells and on the panels of sacristies. True, I have been sent here, commissioned by the young lady, to whom you have referred this evening in such eloquent, but perhaps more or less injudicious terms, to decorate what she is pleased to call her drawing-room—"

He stopped, bent his head on his hands, and moaned:

"Good God! To think that I, the student of Raffaelle and Titian, should have to daub in red and ochre the cupboards of a farmer's house! Can anyone say after this that the age in which we live is not an age of utter degradation and abasement?"

It appeared so sad to the young priest that he offered his respectful sympathies and condolences, but asked for further explanations. He was at a loss to know how such an artist could be employed in such vulgar work.

"You see," said Delane, "that in former days some persons of position may have occupied this place; and they had some taste beyond their times, because they had the panels of their doors decorated by what they considered landscape paintings. The daubs are absolutely unearthly—no perspective, no proportion—a swallow, not bigger than a honey-bee, is in the foreground and a sea-gull as big as a gander is in the far offing of the sea. There are green rocks, red rocks, yellow rocks; blue waves, red waves, yellow waves; a boat is heeling over in a position that no boat ever yet assumed without losing its centre of gravity. But

I weary you. Suffice it to say that this young woman, ambitious I suppose, wants all this done over again and—*in the same style.* Imagine my feelings when I am compelled for base lucre to paint a sky like a kitchen and a sunset like a circus-wagon. I who might have been Salvator Rosa and Claude Lorraine in one, if the Fates had allowed!"

He stooped his head in an attitude of melancholy, but immediately added:

"I beg pardon. I am always betraying myself. Of course, you have never heard of Rosa and Lorraine."

"A little," said Henry Liston. "But you said my remarks a few minutes ago were injudicious. How?"

"Good heavens, sir," said the artist, "is it possible you didn't perceive that you made every girl in the room green with envy, and every man henceforth a sworn enemy of this peasant, Kerins? If you didn't perceive it, the young lady herself did. I never saw such care and melancholy written on the human countenance before. It was Mrs. Siddons posing for Tragedy, but of course, you never heard of Siddons?"

"A little," said the young priest, moving away in a thoughtful mood, to the intense relief of the great artist, who instantly gathered around him again his more obsequious audience, to whom he said with an accent of infinite pity and contempt:

"You noticed that little passage of arms? It was a complete rout. He threw down his arms and fled. A most unsophisticated young gentleman! There is no greater greenhorn than a young clerical person, unless it be one of these peasant people. But then sometimes they develop into a truculent old savage like this young person's parish priest—a real, downright, undiluted Bashi-Bazouk, who knows no more about Art than a cow about a holiday, and who probably thinks that Michael Angelo was a country fiddler."

"I wish he heard you," said one of the audience, but *sotto voce* so as not to offend the great man.

"Heard me?" said the latter. "Yes, he did, and saw me. And he is not likely to forget it. I heard he took to his bed very soon after my interview with him and that he has lost his eyesight."

"So he has! That's true!" was the confirmation of several.

"I'm sorry," said the artist loftily. "But when you provoke

genius, you must take the consequences. If you stare at the sun, what's the result?"

"Why, you run blind, of course," was the reply.

"Precisely," said the artist.

It was quite true, however, what the rascal had said about the young bride and mistress of the revels that night. Instead of being exalted by the praises of the young priest, she seemed to have been drawn by his remarks into a pensive mood that sat perhaps on her features even more pleasantly than smiles or laughter, but yet was an indication that beneath the riotousness and hilarity of the evening she saw some reasons for sadness —regret for the past, or apprehensions for the future? It was both. Some words the young priest had dropped inadvertently seemed to waken up echoes from a not distant past, when she was all but affianced to another. And, though Dick Duggan was not an Adonis, yet he was twenty years younger than her husband, and he was a bluff blundering, truculent fellow, but yet possessed of that fierce animal courage that will always appeal to the imagination of the young. Not that she regretted what she had done, but these rays of darkness will shoot out from the past and trouble the felicities of the present. She had not met Dick Duggan, nor any of the family, since her marriage. She rather shunned them. But yet this night, when, surrounded by friends and honored as the queen of these festivities, she felt she had reached the summit of human happiness, a little remorse for her former lover would creep in, and with it, a half-stifled yearning to see him and make a reparation of words to him. The desire seemed to grow stronger in the heart of the girl as the night waxed and the fun grew more furious; and at length, going into the kitchen for some domestic purpose, she chanced to see Cora, the gipsy girl, in a corner, mute, silent, in her favorite attitude of listening—knees bent up and elbows resting on them and her head resting on her hands, and after a while, she beckoned to the girl and went out.

In gloomy contrast with the light and the fun and the festivities in Crossfields, the cottage where the Duggans resided was sunk in darkness and sullen misery that night. The family were grouped around the fire, so despondent and enraged that not a

word broke the silence. The men smoked and looked at the fire. The women bent forward in melancholy meditation. The sounds of the fiddles, sometimes the echo of a song, and sometimes the pattering of feet crept now and again to their ears to redouble their despondency.

Late that night and just as they were thinking of retiring, the latch of the door was suddenly and unceremoniously lifted, and Cora, the gipsy girl, without a word of apology, came in, and uninvited took a seat near the fire. For a few moments not a word of greeting or inquiry was uttered; and then the old man, taking the pipe from his mouth and pointing over his shoulder, said:

"You have been over there?"

"Yes!" she said, carelessly looking round and studying the faces that seemed so weird and haggard in the red light of the peat-fire, "There's a goodly gathering over there!"

"And plenty of fun?"

"Yes. Hark! That is the dancing in the barn. It is a gay scene."

"I guess their *ceol* will be changed into *keening* before long," said Dick Duggan savagely.

The girl tried to catch his eye and beckon to him, but failed. He was too preoccupied with his savage thoughts.

"I hope Mr. Wycherly will survive the voyage!" said the gipsy girl meaningly.

"What voyage? Is he gone?" was the query all round.

"Yes. He departed for the Cape yesterday morning, but he didn't go alone."

"Of course, not," said the old woman. "The poor boy couldn't never bear the journey; and I believe 'tis as far away as America."

"No!" said the girl, looking at the fire and apparently speaking to herself. "He took a companion—a wife, I should say. The parish priest's niece eloped with him."

The whole family sprang to their feet. Crossfields was forgotten. With savage glee, Dick Duggan said:

"Divil a betther! I wondher will we hear anything from the althar now? Divil a betther thing happened for many a long day."

"She couldn't have betther luck," said his sister, who shared the brother's hatred toward the girl.

"Is it gone abroad a-yet?" said Dick eagerly.

"Well, 'tis known down along the valley," said Cora. "It's in the mouths of all the people."

"'Tis a lie for you, you young hussy," said the old woman in a furious temper. "Get out of me house, ye young haythen, an' never darken the door agen. 'Tis a black day, whin the likes of you can blacken the charackther of ivery dacent person in the parish."

The gesture that accompanied the words was unmistakeable. The girl coolly rose and, as she passed Dick, she gently plucked his coat and vanished in the darkness. He understood and followed.

"You're stupid," she said. "I beckoned to you and you wouldn't see. You're wantin' over there!"

"Over where?" he said, mystified and incredulous.

"Over there!" she said pointing to Crossfields. "Go down by the ploughed field and into the screen near the house and wait."

"But who wants me and for what?" he asked.

"The young missus. She will speak to you herself," said the girl; and so silently she vanished that it was some time before he knew he was alone.

CHAPTER XL.

The Brothers Meet.

HIGH up on the mountain slopes of Kaffraria, within view of the great mountain range of the Drakensberg, and in a little village where a few whites resided and a great many Kaffirs, Jack Wycherly and his nurse had taken up their residence. He had picked up great strength on his sea-voyage and all the terrible depression that was consequent on his illness seemed to have left him, when the good ship "The Dunrobin Castle" after surmounting the huge seas and the fierce tempests of the Bay of Biscay, glided into more tranquil ocean-spaces, and the breezes from the south, laden to the eager imagination of the invalid with healing warmth and the odor of tropical spices, stole over the sunny waters and lingered from dawn to

dark. After the first week, he spent all his time, day and night, on deck, sometimes walking up and down the long narrow passages, more often reclining in his hammock, that was swung under the eaves of the upper deck and thus sheltered from sun and rain. He was the object of respectful sympathy during the three weeks' voyage to the Cape; and his nurse, sometimes taken for his sister, sometimes for his wife, received the most unvarying courtesy from captain, crew, and passengers. This became even more pronounced when a little halo of romance was thrown around her, and it became known that she had sacrificed a good deal through a spirit of devotion toward the stricken and dying boy.

They had been advised by experienced persons to go as far up the country and as far inland as possible; and hence, instead of remaining at Capetown, they went on to a further port, East London, whence they plunged at once into the wilderness of veldt and brush and kloof. Their destination now was Aliwal North, a station on the very borders of the Orange River Colony, where the rainfall was comparatively little, and the temperature even, and the air dry and bracing. But the sudden strength acquired during the sea-voyage seemed to have ebbed away in the heat and moisture of the coast; and they closed their journey by breaking off at Amabele Junction and making for the little village of Butterworth.

Here, in a kind of shanty, half-hotel, half-store, and combining post-office, newspaper depôt, saloon, etc., they found themselves at first located. But the ebbing strength of the boy made him irritable and impatient of noises, and nervously susceptible to such inconveniences as will arise from a mixed and not highly-civilized community. And, after a few weeks, he changed to an improvised sanatorium, hastily constructed by the willing hands of the natives. It was made of shingle, roofed with corrugated iron, that seems to be the most attainable and useful commodity in South Africa, but it was so placed that the thick foliage of the trees sheltered the roof from the burning sun and from the tropical rains when they came. Annie remained at the hotel, visiting her patient several times a day and ministering to his ever-increasing wants. Here she was brought into contact with the most diverse specimens of humanity—Bushmen, Hottentots, Griguas, Zulus, Basutos, Boers, and tribesmen,

English speculators, and Dutch veldtsmen, Cambridge M. A.'s and Hooligans from the East End of London. But somehow the savageries of civilization seemed to have toned down into a broader spirit of humanity as there was more equality of condition and community of interests. And over this motley commonwealth, Annie O'Farrell assumed in an incredibly short space of time a kind of queenship, undesired, but in its own way delightful to the lonely girl.

For now, at night, when the heavy odors of the masses of arum lilies, that grew in thick profusion down in the deep valleys by the wady, where the kraals of the natives were pitched, came up on the night-wind and filled her little chamber, and the scream of the jackal and the harsh cries of the prowling Cape tiger awoke the echoes along the silent, moonlit street, the thoughts of the young girl would wander back to the lonely old man, sitting sightless by his fireside, alone with his own thoughts, and these thoughts, she surmised, were bitter. What had happened? Was there grave scandal given to these primitive people; or had they intelligence enough to understand the mission of mercy on which she had staked home and happiness, life, and even reputation? What was said of her at the hospital? Quite true, there was nothing in the least irregular in what she had done. Every day young nurses went forth to carry their knowledge and skill to bedsides, where the old and young, the rich and poor, had to submit to the inexorable law of suffering. But still there was something peculiar in her case; and how would it be interpreted? And the long wail of the jaguar would echo from the veldt as the only answer; and the brilliant southern moon would throw his gold across the white counterpane of her bed; and she would drop to sleep to find broken answers to her questions in strange and inharmonious dreams.

During the day such thoughts troubled her but little. Three or four times before dinner she would have to visit her patient and take to him from the kitchen of the saloon such little delicacies as she could procure. Then she had to tidy up his cabin, arrange his hammock, read for him, chat with him. And when she was not engaged there very often she was summoned to the bedside of some poor miner, who was stricken down with disease and drink; and by her soothing and simple ways she tried to exorcise the devils that a poisoned or diseased imagination had called up. But more often she found herself down amongst

the native's kraals, where the magnificent physique with which Nature had largely endowed her children had been ruined or impaired even by such slender contact with civilization. Yea, the very vices and diseases of modern life had crept into the very sanctuary of the great Mother; and it was no unusual sight for Annie to see some black Hercules struggling in the throes of *delirium tremens*, or some Venus in ebony gasping under the suffocation of pneumonia or diphtheria, names and things unknown among the native hills.

But her tender and affectionate solicitude, dictated by a kind heart and Christian charity, struck home to the hearts of these poor creatures; and in a short time she was to them their "white queen," enthroned and crowned by their gratitude.

One day when she was reading under the thick shade of the palms that sheltered the little bungalow or tent where Jack Wycherly was gasping out the feeble remnants of his life, he stopped her suddenly and said:

"Annie, turn down the leaf there and let us talk."

"You mustn't talk too much, Jack," she said. "It is distressing and—" she stopped a moment, fearing to alarm him—"you know we cannot get ice or ergotine here."

He understood what she meant, but he went on.

"I have lost all fear now. The sight of these poor savages and the still more savage whites that are here has reconciled me to death. I want to get away from all this horrible animalism. I can't make out why I clung so fiercely to such a wretched life."

"Everyone clings to life. It is quite natural," she said simply.

"Yes, but why? This is what tortures me. I had no idea we were so near the brutes until I came here and saw nature in all its nakedness. It is horrible. I'm dying to die—to get away from all the horror of living."

"That is morbid, Jack," she said. "And besides, life is but the outer porch of eternity. You believe in the soul and in God, Jack, don't you?"

It was the first time she had spoken to him of religion and she did so with all that strange reluctance and half-shame that Catholics feel on such occasions.

"I didn't believe in Him till I knew you, Annie," he replied. "I believe in Him now."

The words struck her silent, but he went on:

"You mustn't mind what a poor devil with one foot in the grave is saying, Annie. But you have brought back to me all that I had ever learned in my childhood about religion and all that I had forgotten in science. It is hard to help thinking when you are probing, and cutting and tearing open the human mechanism that it is all but a piece of chemistry, animated, of course, but still a chemical compound and no more. But when one sees you and such as you, the question will arise, Whence came all this goodness and truth, and mercy and love? Phosphorus and lime and iron don't possess these things. There is some other principle containing them all, and in perfection; and that is God. There, Annie, see what a controversialist you are without ever opening your lips on religion to me."

"I think, Jack," she said after a pause, "it would be well if you allowed me to read something for you and to pray for you, as there is no minister of your religion here."

"The very thing I was going to ask," he said. "But I was shy. And I think I must make my will also. The sands are running out fast."

And so that afternoon and several times a day from that day forward she read for him chapter after chapter of the *New Testament* and the *Imitation of Christ* alternately; and a great change seemed to come over him, so gentle and so resigned, so patient and forbearing he became.

It was about a week after this conversation that, waking up one afternoon in his hammock and finding Annie watchful near him, he said abruptly:

"I wonder who is this *Ba-as!* as the natives call him, about whom they are always speaking."

"I cannot say," said Annie, who was more solicitous about her patient than eager to hear the gossip of the place. "Some rancher, I suppose, or miner up amongst the hills."

"Because," said Jack, following his own thoughts, "there is a time in sleep just when the brain is waking up to consciousness, do you know, and you see things by second-sight. Now that happened to me a few nights ago. By the way, did any letters come from home yet, Annie?" he asked suddenly.

"No!" she said. "You know I wrote father all along the route and I expect he will write. We are not here very long as yet, you know."

"True," he said musingly. "And Pap was a poor correspondent at best. But he knows now where we are and he must write, if only to acknowledge your letter."

"But as I was saying," he resumed after a pause, "you know Mackenzie was down here a few nights ago and we had a few pitched battles about Moore and Burns and all that patriotic rot that fools will talk about to the end of time. Then he got on religion, just because he hadn't any. These fellows are always dragging up religion. They are like fellows that have committed some secret crime and they must be hinting at it. He was talking about his atheism and all that, and science and all that. And I was tired, and I could only point up and say, in the old way: 'Messieurs, who made all that?' You know the way the skies look down here, Annie; and just then some of the stars looked so ripe and rich that I thought they would drop down on us. Well, he didn't like it, and said something about cosmic forces and all that. And then he said: 'There's a chap up along here, a rich fellow with a small army of natives, and he's always talking that way to them, and telling them to be decent and clean and sober, because there are Eyes watching them out of eternity. Well, that's not the queer thing. But, as I was saying, when the dawn was breaking behind here and just as I woke up, or rather just before I woke up to consciousness, I thought a man stood by here, dressed in the manner of the Boers or ranchers and with a great long whip in his hand. And he looked at me earnestly and said nothing. And then the thought would occur; and I said to myself, first, That's the *Ba-as* the natives are speaking about. And just as I thought this, the figure turned and it was *Dion!*"

Annie looked at him curiously and he noticed her incredulity.

"Never fear," he said, "it is not tuberculous delirium, although I suppose that will come. It was only a dream, yet more than a dream, because I was conscious, at least I think so, and I saw the face and features of Dion."

"Dion must be dead," said Annie, unwilling to encourage the delusion. "At least, everyone thinks so. You know he hasn't written for years."

"Well, we'll let it pass," he said. "But it is strange—that vivid action of the brain just as it is waking up. I wonder shall I get a glimpse into the future just as I am nearing death?"

"It may be," she said simply. "But let us not anticipate all that."

"Why? How much you are afraid, Annie," he said. "Now, I'm not a bit afraid, only eager to cast off this old and worn-out and patched-up gabardine of a body. Oh, I must make that will to-morrow; and I'm to be buried, not down in that dismal hollow, where the Bushmen are, but on the highest spot of this hill—just where the first rays of the sun will strike in the morning and his last rays linger at sunset. You'll promise that, won't you?"

But the girl was weeping for the sorrow and loneliness of the thing, and could not answer.

"Why, you're crying, Annie!" said the boy. "Now, you shouldn't cry. Don't, dear! You shouldn't cry, for you'll see Ireland and dear old Rohira again. But I—never! What matter! Annie!"

"Well, Jack!"

"Just say a little prayer for me and I'll listen. What a strength there is in prayer!"

And she prayed there for the dying boy, who was visibly fading away—prayed there on the lonely veldt, whilst the hot sun tried to peer through the thick lattice of the trees, and gay birds chattered overhead, and the sound of an oath came down from the saloon, or the shrill cries of Basuto women came up from the deep valley beneath.

"It is good and holy and refreshing," he said, leaning back in his hammock. "I made a little prayer myself last night, when I was watching the stars and saw the Hand of God swinging them in their orbits. Shall I say it?"

"Certainly," she said.

And with a faint blush mantling his cheeks, he said:

> Spirit of Light, from Whose dark depths I came,
> Spirit of Darkness, Who hath ever shone
> Around me; Whose Unutterable Name
> I seldom stammered in the life that's gone
> Back to its fountain—Thee, The Eternal Sea,
> Whose waters are not bitter, but most sweet.
> Lo! In the depths I've fought and conquered Thee,
> And victor lay me prostrate at Thy Feet.

Guide me, O Light! along the weary path
That lies still darker than the way I've trod;
Wash me, O Fountain, in Thy silvery bath,
Make white my vesture, ere I see my God.
Thou, the All-Pure, make clean my spotted soul!
Thou, the All-Rich, enrich my poverty!
Cast round my neck the white and spotless stole,
Thy clasp of Love—Thy seal of purity.

I see Thee swingng those vast orbs of Light.
I watch Thee pour into the lily's vase
Odors distilled beneath the noon of night,
Plucked with the dew from out the myriad maze
Of flowered fancies, each so subtly wrought
It needed all Thy Godhead's Science and Sense
To fashion in the forms which Thou hast brought
Within the orb of Thine Omnipotence.

Take my frail life, frail as the moth that wings
Its rapid flight in one melodious breath,
And fashion it anew with all those things
Cast in the brazen crucible of Death.
Lo! as my pulses flag, my senses die,
I feel Thee coming near, and ever near.
I hear Thee in my last unuttered sigh:
My spirit lingers; but my God is here!

"Do you like it, Annie?" he said, when he had concluded.

"Very much. It is very solemn and sweet," she said.

"It is a prayer, at least," he said, "if it isn't poetry. I used to read and scribble poetry long ago at the Queen's. But *it wasn't like that.*"

The next morning a letter arrived from Rohira. It was a brief letter, such as the doctor always wrote. It contained some Bills of Exchange, so that money should never be wanting and one item of news, namely, that a large party, a kind of housewarming, had been given at Kerins'; and that some day during the following week, Kerins had been found murdered. Duggan had been arrested for the crime and committed for trial to the Assizes, the evidence against him being overwhelming.

After Annie had read the letter twice, the boy answered:

"How little that fact interests us. I suppose it is a matter of moment there, far away under the dripping skies of Ireland. But it does not interest us any more. Annie?"

"Well?" she said.

"I saw Dion again last night. He stood over me and looked keenly and inquiringly at me. Has any stranger been up around the town?"

"There are so many strangers coming and going every day," she said, "that one would hardly be noticed. But surely this is some delusion, Jack. Did you question the men, who were on watch?"

"I cannot get a word out of them," he said. "When I speak to them on any ordinary subject, they talk the usual pigeon-English. But when I ask them about this, they talk a lot of gibberish. If they have seen anyone, they won't tell."

"They'll tell me," she said. "But I still think it is a delusion, Jack, which you ought dismiss. What shall I say to father?"

"Write as you deem wisest," he said. "But leave me a space at the end."

Annie was somewhat disappointed and annoyed, when on interrogating the natives she could only elicit the same undistinguishable sounds in their own language which had so annoyed Jack Wycherly. She thought she had a firmer hold over their affections and she believed all their eloquent protestations of fidelity and affection. But she could get no information on that subject. And, stranger still, when she questioned the people around the hotel, they had as little information to give. Strangers of all kinds rode in and out of the township—rough, strong men, great feeders and drinkers, and fierce fighters, if occasion offered. They sat and ate, drank and sang, harnessed their horses, paid their bills, and departed. They came and went, like the sand-storms that blew down from the hills and filled the liquor-measures with fine grit and dust.

She tried to dismiss the idea and set it down as a delusion of the sick boy's, as she tried to persuade him. But somehow, his insistence on the matter staggered her belief and she began to think that stranger things have happened. But then the thought would occur, why was he so mysterious in his movements? If it were Dion, why not reveal himself at once and come to his brother's assistance? For it was clear that if Dion were the *Ba-as* about whom the natives were always speaking and whom they evidently regarded with a species of adoration, he

could do a great deal for his brother in this strange and mysterious country.

She had written the reply to Dr. Wycherly's letter, leaving a blank space in the end for Jack's few words. These he filled in and closed up the envelope and handed it back to Annie to post.

Next night, just as she thought the dawn was breaking over the sleepy town, Annie arose and dressed herself hastily and went out. She had been mistaken. It was the strong moonlight, vivid as a summer dawn, that deceived her. The great round globe was slowly falling behind the hills, but his yellow radiance lit up the whole landscape, throwing its golden rays across every hillock and palm-tree and casting the shadows into deeper blackness.

Swiftly and silently she passed down the moonlit street, undisturbed and unchallenged, except when some restless dog barked behind some thick enclosure, and moved rapidly downward to the sheltered nook, where the consumptive boy was sleeping with easy breathing of the dry and aromatic air. When she came near she heard a low, warning cry, which she recognized as that of the two Griguas or Bushmen, who took their turns in watching the sick boy during the night; and, to her surprise, she saw the two men, standing like ebony statues in the moonlight, each with his assegai resting on the ground at his feet.

"Missy mus' not go! *Ba-as* in there!" said one, pointing to the bungalow.

Annie stood still and waited. Not a sound came from the interior—no sound of word or human language but now again a sharp cough from the patient which seemed to be answered by the bark of the jackal from the neighboring mountain.

A quarter of an hour—a half-hour seemed to pass. The gray dawn crept up behind the mountain and threw a pale twilight across the valley.

Then there was a slight rustle and the two Kaffirs straightened themselves; and a tall figure, bronzed and bearded and clothed in rough hunting costume came out of the hut. Annie stepped forward boldly and confronted him. She did not recognize him and he had forgotten her. But the dream of the dying boy came back to her and she said boldly:

"Dion Wycherly?"

"Yes!" he said abruptly. "Tell me, whoever you are, and in God's name, who is that?"

"Your brother, Jack!" she said.

"Dying?"

"Yes, I fear so!"

He passed his rough hand athwart his forehead, where the beads of perspiration were gathering, and simply said:

"My God!"

Then, recollecting himself, he addressed Annie:

"And you? Forgive me. I should know you, but I cannot remember."

"I'm Annie O'Farrell," she said. "Your old teacher."

He grasped her hand in his strong palm. Then, as if a sudden thought struck him, he said eagerly:

"His wife?"

"No!" she said, and he thought in an accent of disappointment, "his nurse!"

CHAPTER XLI

A Question and its Answer.

DOUBTING, wondering, puzzled, pushing forward in the darkness toward Crossfields, then suddenly retracing his steps, angry yet pleased, vindictive but forgiving, Dick Duggan made his way at last to the little "screen" or shrubbery at the rear of the Kerins' house. The night was pitch dark, but the whole yard between the screen and the house was illuminated with a flood of light from the open door of the kitchen, where lamps were burning and a mighty fire was blazing, and all the hurry and bustle of a great entertainment showed that this was the centre of the evening's hospitality. Across the glow of light that shone through the door, dark figures came and went, as the servants rushed into the yard for firewood, or turf, or flung out dirty water, or useless remnants of vegetables. But there was always a jest and a laugh, a tiny echo of the hilarious merriment that proceeded within doors.

For some time Dick Duggan waited and watched, growing

ever more angry and impatient, as he contrasted his own loneliness and the dark and gloomy cabin he had left with all this brightness and tumultuous rejoicing. Once or twice the thought occurred that the gipsy girl had made a fool of him and was now probably laughing at him as a victim of a cruel joke. But he argued that this was impossible and that the girl, altogether independently of her fear of him, could have no motive whatsoever for playing such a foolish and cruel prank.

At last he was about to go away and return to his home with no pleasant feelings in his heart, when a slight figure, quite unlike the sturdy forms of the servantmaids, appeared at the door. He knew instantly who it was and moved a little forward. The figure passed into the darkness of the yard, and very soon he heard a light footfall near him on the dry needles of the fir-trees. He stood motionless, and after a pause, long and painful, he heard his name whispered in the darkness. He waited for a repetition of it and then he stepped forward and confronted the girl.

"Well!" he said. "I'm here!"

"Dick!" she said. "Is that you? Then you got my message."

"I was told," he said, "that you wished to see me. I didn't believe it. But I kem to know what you could want with me."

"Not much," she said humbly, "but pace and forgiveness. There's no use in keepin' things up forever."

"What things?" he asked. "And who's keepin' 'em up?"

"Oh, Dick," she cried passionately, "you know well what I mane. I want you and Ned to be frinds, and to forgive and forget. Sure, 'tisn't right nor raysonable to be keepin' things up forever."

"Is that what you wanted me for?" he cried passionately. "Av it is, go back now to your drinkin' and dancin', and take this from me. That nayther here nor hereafter, in life or in death, will I ever forgive the man who wronged me and mine."

"That's a hard word, Dick," the girl said and he knew now she was weeping in the darkness, "an' a word you'll be sore and sorry for some day. I was only actin' for the besht. Whin I see all the naybors gethered here and injyin' theirselves, and whin I looked across the fields from the barn and seen your house dark and lonesome, I sed to myself, That's not right! We must share with the naybors whatever the Good God has given us!"

"And do you think, Martha Sullivan," said the thick, husky voice, deliberately ignoring her married name, "that I and mine are thramps and beggars, like thim gipsies down at the ould castle, that we should be behoulden to you and Kerins for a male of vittles? Begor, ma'am, you have become high and mighty in your notions, since you come up from the sayside, where manny a time I seen you with a kish of say-weed on your back, and glad to have praties and cockles for your dinner. Go back now to your party and shtop there; an' if you have charity to bestow, give it to thim as wants it. The Duggans, plase God, have enough and to waste for the rest of their lives."

"I see there's no good in talkin' to you, Dick," the girl replied. "The black hatred is in your heart—and all for nothin'."

"For nothin'?" he echoed, in a sudden blaze of anger. "Is it nothin' that every morning I rise, I must see the land that should be mine and the crops that should be mine and the cattle that should be mine in the hands of a black stranger? Is that nothin'? Is it nothin', whin I stepped over the ditch and was harmin' nobody to be tould to get out of that or that he'd blow me, body and sowl, into hell? Is it nothin' that at every fair, market, and cross it is thrun in my face that I've shown the white feather and that I'm more afeard of Kerins' shooting-irons than of Almighty God? And is it nothin'," he said, lowering his voice to a whisper, in which were mingled affection and fury, "that he tuk from me the girl of my heart, for whom I'd open my veins and shed the last dhrop of my blood?"

The words touched her deeply, as she heard the despair of the man uttered there in the darkness. But she had to defend herself and she said:

"But there was never a hand and word betune us, Dick, nor any promise; and sure, it wasn't your fault, but you couldn't expect me to grow up into a withered ould woman, like Annie Reilly and Bride Gallagher!"

"No-o-o!" he said, prolonging the word, as if he were doubtful whether he ought make the admission, "an' I'm not faultin' you, though you might have spoke to me about it. I'd have released you, av I saw 'twas for your good. But how can I forgive the man that first tuk away from me the place I wanted to bring you, and then tuk you from me in the bargain?"

"But sure what's inded can't be minded, Dick," said the girl,

"an' now can't you make up with Ned Kerins an' let us be frinds and naybors?"

"Av I was as false as him, I'd say so," said Dick sullenly, "and then bide my time. But, because I'm a true man, I'll not lie to you nor God. I've an account to settle with the man you call your husband, an' whin it is settled, there'll be no arrares."

She heard his footsteps retreating across the dry grass and leaves; she heard him leaping over the ditch and the soft thud of his feet, as he descended into the ploughed field, but she stood still, irresolute and frightened. A low laugh in the shrubbery woke her up to a sense of her position, and, shaking off the stupor in which her interview with Dick Duggan had left her, she returned, silent and thoughtful, to the house.

If there was one subject more frequently debated than another during these revels at Crossfields, it was the sudden departure of Annie O'Farrell with young Wycherly for South Africa. To their unsophisticated minds—unsophisticated in the sense that they knew nothing of modern life, although they had a strong bias toward regarding things in an unfavorable light—it was nothing short of a grave scandal. "Elopement" means dreadful things to an Irish congregation. It means certain denunciation both from the parish priest and from the bishop in his triennial visitation. It means the possibility of excommunication. The dread of the thing has come down from the times not very remote, when abduction was a capital offence in the eyes of the law and of the Church.

That there could be any mitigation, or reason for what they deemed the offence, never dawned upon them, for they could not believe that any young lady could sacrifice herself at the call of duty, to nurse, or help, or comfort what they were pleased to call "a dying kinat." [1]

Hence it was warmly debated whether the parish priest, with Roman or Spartan determination, would stigmatize the offence on the following Sunday in his wonted manner. Or would he depute his curate to do so, if it were too much for his own feelings? Not one, who knew his character, dreamt for a moment that he would allow the offence to pass unrebuked.

[1] "Gnat"—a term of contempt.

"Let us see now," said Dick Duggan savagely, "what he'll do. He has spared no one for twenty years. Let us see now will he spare his own flesh and blood. If it was wrong in poor crachures, who had nayther sinse nor ejucation, it was doubly wrong in her who had both."

The thought that was agitating the parish was also the thought which was uppermost in the mind of the bereaved and desolate man. Whatever excuses he might make for the action taken by Annie O'Farrell and whatever might be its justification in her own circle, there could be no doubt it was a subject of much talk and a source of much disedification amongst his own primitive people. And how could he pass it over? On the other hand, how could he stand on the altar steps and profess his own shame and the ignominy attached to the conduct of his niece? He never knew till then how deeply he was attached to her, how much he appreciated her talents, her beauty, her singular gifts of mind and person. And he never knew till then how proud he was of her, and how much she reflected upon him all those various excellences that seemed to have grown with her growth and strengthened with her strength. And now he was face to face with an ordeal that seemed beyond human endurance to encounter. He had to drag her name and his own pride in the dust before a people, some of whom, at least, would rejoice at his humiliation and mock at his sorrow. In a week he seemed to have aged ten years; and when on Saturday afternoon, Henry Liston came down to recite the office and take directions for the coming week, he found a stooped and wrecked man bent in despair over the wintry fire.

The good young curate suggested that it would be impossible for his pastor to celebrate his Mass in the morning, he was so broken and wretched; and he requested permission to summon some neighboring priest to supply the first Mass. But the old man wouldn't listen to it. He was never better in his life. He would drive over as usual and say the Mass of the Blessed Virgin and preach as usual to his congregation.

But in the evening a hurried message was sent up to the young priest that the pastor would abide by his advice, and that he would be obliged if, even at that hour, he would invite some other priest to drive over and celebrate in the morning. The depression of the evening and the loneliness of his situation

broke down his iron resolution; and for the first time in a quarter of a century a strange priest stood at the altar in Doonvarragh. With a feeling akin to defeat the old priest said Mass in his private oratory. He knew what was expected and what would be said.

"No matter!" he repeated to himself. "Next Sunday, I shall be there and they will hear what I have to say!"

During the week many and various were the comments that were made. The great bulk of the people were delighted that they were spared the agony of witnessing their pastor's self-humiliation; and they hoped now that the thing was over forever. The malcontents were delighted. He had shown the white feather. He never spared others. He spared his own and he spared himself.

Dick Duggan was jubilant. He knew, he said, all along how it would be. The sharp tongue was blunted and the angry voice was stilled, when the question touched himself. In the taproom of the public house, Dick waxed eloquent on the misdemeanor of which Annie O'Farrell had been guilty, and he scornfully refuted every argument in her favor. He became a fierce zealot of virtue—an indignant defender of morals—a fanatical opponent of everything that could offend the sacred proprieties of life.

"If thim in high places," he said, "are allowed to break the law of God an' no wan can open their lips agin thim, we might as well all become pagans and haythens."

He repeated the same thing in the family circle several times that week under the Dutch courage which drink gave him. But at last he got the fierce answer from his mother, who was heart-broken at the every idea of her priest's sorrow and shame:

"Divil a much throuble you'd have, and the likes of you, in becoming paygans and haythens. You needn't turn your coats inside out, begor. For it is writ in big letters over every inch of ye. Go down now to the 'Cross,' and shpake to your aiquals in blagarding; but, whilst yere undher this roof, keep a civil tongue in yere head."

And Dick took his mother's advice literally. The taproom was his theatre, his pulpit and bench, where to a plentiful crop of ne'er-do-wells and tipplers like himself, he could expound,

without contradiction, his views on politics and religion and every subject that came within the bounds of human knowledge.

He found the place so pleasant, in contrast with his home, that he spent the night there with boon companions, and between speechifying and scandal-mongering and card-playing, the time passed pleasantly by, so that when Dick woke up about one o'clock next day, he hadn't the slightest recollection of the events of the previous night. But his throat was very dry, almost burning, and he asked in a weak and tremulous voice for a "hair of the dog that bit him." It braced him up a little and then, with some difficulty he swallowed a cup of tea and ate an egg. He would now have moved homeward, having quite enough eloquence and drink for a month, but there had been a "big fair" that day at the market-town of M——— six or seven miles away, and in the afternoon the farmers from that part of the country were returning home and, of course, their horses would persist in stopping at "the Cross." It was a peculiarity in those animals, and it was universal. No horse could pass the house without stopping at least until his owner could alight and ask the time of day.

Hence Dick Duggan, meeting so many "frinds," had to take a "thrate" and another and another, under penalty of giving deadly offence, until his old hilarity and pugnaciousness came back to him and the depression and blue devils of the morning had vanished. Hence he became eloquent again on the pusillanimity and cowardice of his pastor; and, when he was rallied, because he was not invited to the "house-warming" at Kerins', his face grew dark and sullen and he muttered something about a *Banshee* and a *Caoine* again.

"You missed it, Dick," said a jovial farmer, who was reputed to be a grand hand at making a joke and a poor hand at receiving one, "you missed it. There never was such *ceol*[1] in the country before. All we wanted was to see you dancin' with the young missus."

Dick Duggan half-stifled an oath and cried:

"No more of that, Goggin!"

But Goggin persisted.

"I never saw a happier man than Ned Kerins," he said. "An'

[1] Fun, amusement.

sure he ought to be. Thade Sullivan tould me he walked the farm twice, and begor, if you threw in a needle, it would grow into a crowbar, so deep is the sile. And, sure, the whole counthry gives it up to Martha Sullivan for beauty. She'd dance on eggs and wouldn't break them."

"There may be another dance soon," said Dick, seeing all eyes turned upon him with a smile of pitying contempt as the victim of circumstances. "There may be another dance soon, and the feet won't touch the ground ayther."

"Take care of the shooting-irons, Dick," said Goggin, going away. "He'd let daylight into you as soon as he'd say: Thrapshticks!"

Dick looked after him with bleared and bloodshot eyes. Then, continuing the fun, another farmer said maliciously:

"There's a lot of talk about the parish priesht's niece and Wycherly, and about his showing the white feather yesterday."

"There'll be more?" said Dick sullenly.

"'Tis a pity he'd be left off so aisy," said the man, winking at the crowd. "Only that I belongs to another part of the parish, I'd think nothin' of calling him to ordher meself."

"There's no wan here to do it," said a wag, "but Dick. He's the only wan that has spunk in him."

"Yes! But 'tisn't every wan would face the ould lion in his den," said the other.

Dick was looking out into the darkness of the February evening, which had closed in gloomy and miserable; but the evil words were rankling in his heart. His pride had been stung sorely by the allusions to the "house-warming" and his own conspicuous, if expected absence. And now the same evil pride was stimulated by the lying flattery of his tempters. Was he the only man in the parish, who would dare face the parish priest? So it was thought, and so it was expected. Half-drunk and wholly maddened, he swiftly made up his mind.

"Give me another half-wan!" he said to the girl at the counter.

"You've had enough, Dick," said the girl compassionately. "You ought go home. Remember, you are out since yesterday."

"Give it to me!" he said fiercely. "I've work to do!"

The girl filled his glass half-full of water. He tossed it off in one gulp and went out.

The old pastor, the learned theologian, was sunk in his arm-chair near the winter's fire. Humbled, chastened, weary of the world, anxious for his final rest, he had tried to banish the spectres of troublesome thoughts by fixing his mind on some subtle theological question, which admitted diversity of opinion and where he could balance with that dialectical skill, of which he was so justly proud, the decisions of different schools. But it was in vain. The ever-present personal troubles would obtrude themselves and push off the stage of thought the less troublesome intruders. And then would commence again the anguish and the sorrow, the anger and the bitterness, which he vainly tried to exorcise forever.

A loud single knock startled him a little, as it echoed through the house.

"I'm in no mood for visitors," he thought. "They ought to know that well enough now."

And the old housekeeper, aging with her master, opened the door, and, closing it carefully after her, said:

"This is Duggan, your reverence—Dick Duggan; an' he's the worse for drink."

"Tell him I can't see him now," said the priest peremptorily.

The old woman took the message and soon returned, saying,

"He says he must see your reverence. He has a question to ask you!"

And the priest rose up, felt his way along the edge of the table, and went into the hall.

"You wish to see me," he said, peering into the darkness, "what do you want?"

He was quite close to the thick-set, wiry form of the man over whom he towered, head and shoulders.

"I want to ax your reverence wan question, an' only wan," said Dick thickly, as he looked into the black glasses that glared down upon him.

"Well? Be quick about it," said the priest.

"I want to ax your reverence," said Dick, looking around him in the effort to frame his question, "what was the rayson you didn't shpake of your niece off av the althar yesterday for running away wid young Wycherly—"

He stooped, for the terrible grip of the old man was on his throat in an instant and he could only feebly gurgle out:

"Le' me go! You're chokin' me! What did I say?"

"You blagard," said the priest, pushing him against the door of the other room and holding him there, "how dare you come into the house of an old man like me to insult me?"

"I'm only sayin' what everybody in the parish do be sayin'," said Dick, frantically struggling to unloose the iron grip. "Unhand me! You're chokin' me, or be this and be that—"

Here, in fury of anger or terror, he struck out wildly and smote the face of the priest between the eyes, smashing the dark glasses. The next moment, as happened so many years ago, he felt himself caught up and swung round and round the hall and then, with the impetus thus gained, cast out into the darkness with terrible violence. He reeled and staggered forward a few paces—then fell face downward on the sharp gravel. He heard the hall-door slammed with violence and the lock shot and the rattle of a heavy chain. And he remembered no more.

When he awoke to consciousness and recalled what had happened, his only thought was one of fearful and overwhelming remorse. *He had struck a priest!* It was the culmination of his life of anger and hatred, and he woke up as a man wakes from the horrible delirium of fever and sees things for the first time in all their naked magnitude. Men feel thus in the pursuit of every vice. They rush forward madly, heedlessly, deliriously, until some crime is consummated, and then there is a sudden and awful consciousness that this was only the terminus —the unlooked-for, inevitable terminus of their life of guilt.

He rose up and, finding something cold trickling down his forehead and blinding his eyes, he put up his hand and instantly knew by the clammy feel that it was blood. He brushed it aside, smearing his face all over with the ghastly thing. He then looked wistfully towards the house, hoping that a light might be shining to beckon him back to forgiveness. But no! All was dark, the outline of the presbytery looked dismal and solemn against the background of the night. Then he remembered the slamming of the door, the shooting of the bolt, and the rattling of the chain.

"May God in heaven forgive me!" he thought. "There is no longer pardon amongst men!"

He then began to wonder what time of night it was; but he had no guide. He remembered it was about half-past six when he left the public-house, and it must have been seven o'clock when he stood in the priest's hall. And then he had a faint idea that when the dining-room was opened he had heard amid his drunken excitement the clock chiming 'seven' on the mantlepiece. But how long ago was that, he couldn't tell. He had no idea of how long he lay prostrate and insensible on the graveled walk.

He made his way slowly homeward in the darkening night. He passed the public-house on the way. It was shut. Therefore, it was late. He pushed toward home more rapidly and began at last to mount the hill, all the time debating in a stupid, dazed manner whether he would make a clear confession of guilt at home. Then he decided that wouldn't do. It would draw upon him the fierce reproaches of his mother without a chance of forgiveness. The best thing to do now was to get into the byre where the cattle were; to wash himself free of his blood-stains; to see if the family had yet retired to rest, and be guided by that. He turned from the main road into the *boreen* or bypath that led to his father's house, walking slowly and meditatively. His mind now was fully made up about his guilt and how he was to purge himself of it. He would speak to no man of what he had done, and he knew well that the priest would never breathe it. Then, the following Sunday, just after the sermon, he, Dick Duggan, would step forward from the midst of the congregation and make a confession of his guilt to the world, no matter if he were excommunicated afterwards. He had some dim notion that to strike a priest was punished with excommunication, but he had never heard of the *ipso facto*, etc. But he heeded nothing now. He would confess his guilt and abide by his punishment.

He entered the stable-yard. All was still. No light burned in the house. The place was silent and dark as death. He turned into the byre and groped round for the tub of water which he knew was always left there. He found it, took off his coat, and was stooping to dash the water in his face when suddenly the light of a lantern was flashed on him and he was seized roughly from behind. He shouted and struggled until he saw two constables in front ready to give assistance.

"I arrest you on a charge of wilful murder in the name of the Queen," said the sergeant. "Now don't make any noise, but go quietly; and remember every word you say will be quoted against you."

As he felt the steel handcuffs slipped on his wrists and heard the click of the lock, he said:

"My God! Did I kill him?"

"Well, he's dead!" said the sergeant.

"I suppose I'll swing for it, but I richly deserve it. Can I see my mother for a minute?"

"Better not!" said the officer. "They're all in bed, and it would do no good."

He submitted quietly and was led along, seeing but the hand of God in his misfortune and overwhelmed by the dreadful thought that he had committed a crime never heard of before in Ireland—the murder of a priest.

As they moved onward in the dark, he heard one of the officers speak of Ned Kerins and a pike and his body taken to the public-house for an inquest. He stopped suddenly and cried to the police to stop.

"Shtop," said he, while the perspiration rolled down his face, "Shtop, av ye value an immortal sowl."

"Well, what's the matter?" said the sergeant.

"You said now he was dead. Did you mane the parish-priesht? or some wan else?"

"I mean Ned Kerins, who was stabbed to death on the M—— road between six and seven o'clock this evening."

"Ned Kerins—stabbed! Oh! is that all?" said Dick, as he felt an overwhelming weight lifted from his conscience.

"That's all, and quite enough for you, I should say," replied the officer. "Now say no more, if you have sense."

P. A. SHEEHAN.

Doneraile, Ireland.

[TO BE CONTINUED.]

Analecta.

S. CONGREGATIO DE SACRAMENTIS.

I.

DUBIUM CIRCA CONLATIONEM SS. ORDINUM EXTRA TEMPORA, ET NON SERVATIS INTERSTITIIS, ALIENIS SUBDITIS.

In Congregatione generali, die 13 Augusti, 1909 habita, proposito dubio, " utrum Episcopus, gaudens indulto conferendi Ordines extra tempora et non servatis interstitiis, eo uti possit etiam erga alienos subditos, suorum Ordinariorum dimissorias habentes "; Emi Patres, re mature perpensa, respondendum censuerunt: " *Affirmative,* facto verbo cum SSmo ".

Sanctitas vero Sua, audita relatione R. P. D. eiusdem sacrae Congregationis Secretarii in audientia diei 15 Augusti 1909, Emorum Patrum resolutionem approbavit et confirmavit.

D. Card. FERRATA, *Praefectus.*

L. * S.

PH. GIUSTINI, *Secretarius.*

II.

DE FACULTATE DISPENSANDI AB IMPEDIMENTIS MATRIMONIALIBUS IMMINENTE MORTIS PERICULO.

In plenario coetu a S. Congregatione de disciplina Sacramentorum, habito die 13 mensis augusti anno 1909, dirimendum propositum est dubium, "utrum facultas dispensandi ab impedimentis matrimonialibus imminente mortis periculo in casu art. VII decreti *Ne temere,* facta per decretum huius S. Congregationis diei 14 Maii 1909, valeat dumtaxat pro concubinariis; an etiamsi non agatur de concubinariis, sed alia adsit causa ad consulendum conscientiae et (si casus ferat) legitimationi prolis?" Cui dubio Emi Patres responderunt: "*Negative* ad primam partem, *affirmative* ad secundam".

Die autem 15 praefati mensis et anni SSmus D. N. Pius Papa X, audita relatione R. P. D. Secretarii eiusdem S. Congregationis, supra relatam Emorum Patrum declarationem ratam habere et confirmare dignatus est.

Datum Romae ex aedibus eiusdem S. Congregationis, die 16 mensis augusti anno 1909.

D. Card, FERRATA, *Praefectus.*

L. * S.

PH. GIUSTINI, *Secretarius.*

S. CONGREGATIO OFFICII.

DE DISPENSATIONE AB OCCULTA IRREGULARITATE IN FORO CONSCIENTIAE, URGENTE NECESSITATE.

Iam ex decreto supremae huius Congregationis, lato die 23 Iunii 1886, cuique confessario concessa fuit facultas absolvendi a censuris etiam speciali modo Summo Pontifici reservatis, in casibus vere urgentioribus, in quibus absolutio differri nequeat absque periculo gravis damni vel infamiae, super quo confessariorum conscientia oneratur, iniunctis de iure iniungendis, et sub poena reincidentiae in easdem censuras, nisi saltem infra mensem per epistolam et per medium confessarii absolutus recurrat ad S. Sedem.

Cum vero nuper eidem huic Congregationi preces oblatae

sint, quibus petitur, *an liceat confessario in iisdem circumstantiis atque conditionibus dispensare ab irregularitate, quae ipsas censuras sequitur,* Emi ac Rmi DD. Cardinales, in rebus fidei ac morum generales Inquisitores, in congregatione habita feria IV, die 1 Septembris labentis anni 1909, decreverunt: *Publicetur decretum latum feria IV, die 28 Martii 1906.*

Decretum vero feriae IV, diei 28 Martii 1906, ita se habuit: "Supplicandum Sanctissimo pro facultate dispensandi super irregularitate occulta quando occurrat in casibus comprehensis in decreto S. Officii dato die 23 Iunii 1886". Et insequenti feria V, die 29 Martii, Sanctissimus annuit pro gratia iuxta Emorum Patrum suffragia.

Datum Romae, ex aedibus S. Officii, die 6 Septembris 1909.

L. * S.

ALOISIUS CASTELLANO, *Notarius.*

S. CONGREGATIO CONSISTORIALIS.

I.

DE QUIBUSDAM COLLEGIIS A S. CONGREGATIONE DE PROPAGANDA FIDE DEPENDENTIBUS ANTE CONSTITUTIONEM "SAPIENTI CONSILIO".

Die 29 Iulii 1909.

Postquam vi Constitutionis *Sapienti consilio* plures regiones, olim subiectae S. Congregationi de Propaganda Fide, subductae fuerunt ab eius iurisdictione, quaesitum est, quae esset conditio quorundam collegiorum Urbis, in quibus educabantur iuvenes ad praefatas regiones ut plurimum pertinentes, et quae hucusque speciali directioni et administrationi S. Congregationis de Propaganda suberant.

Dubia hac de re, inter alia, proposita haec fuerunt: "IX. Utrum collegia Americae septentrionalis, Hiberniae et Scotiae dependere pergant a Congregatione de Propaganda, et utrum eorundem alumni praestare teneantur iusiurandum praescriptum ab Urbano VIII, die 24 Novembris 1625.—X. Utrum etiam alumni Americae septentrionalis, Canadenses, Hiberni, qui ex iure fundationis instituuntur in collegio Urbano de Pro-

paganda, emittere obstringantur posthac memoratum iuramentum ab Urbano VIII praescriptum, atque in forma et terminis deinceps statutis ab Alexandro VII per Bullam diei 20 Iulii 1660, pro cunctis collegii Urbani alumnis.—XI. Utrum Cardinalis Praefectus Congregationis de Propaganda poterit adhuc concedere litteras dimissoriales ad sacros Ordines alumnis collegiorum Americae septentrionalis, Hiberniae et Scotiae; et an ac quomodo mutare oporteat titulum *missionis*.—XII. Utrum et qua ratione immutandus sit titulus *missionis* quoad alumnos collegii Urbani de Propaganda, qui pertinent ad provincias ecclesiasticas et dioeceses a Congregatione de Propaganda avulsas".

His dubiis S. Congregatio Consistorialis, iuxta mentem a SSmo D. N. acceptam, ita die 12 Novembris 1908 respondit: "Ad IX. Collegia Americae septentrionalis, Hiberniae et Scotiae posthac pendebunt a S. Congregatione Consistoriali. Iuramentum autem ab alumnis praestandum servetur, reformandum tamen erit iuxta novam statuendam formulam.—Ad X. *Affirmative,* formulâ vero reformatâ, consiliis initis cum Emo Cardinali Praefecto S. Congregationis de Propaganda. —Ad XI. Concessio litterarum dimissorialium ad sacros Ordines pertinebit ad hanc S. Congregationem, quae, cum necessarium fuerit, immutabit titulum *missionis* in titulum *servitii ecclesiae.*—Ad XII. Emus Cardinalis Praefectus Congregationis de Propaganda mutabit pro memoratis alumnis titulum *missionis* in titulum *servitii ecclesiae*".

Verum, publicatis hisce resolutionibus, nova dubia oborta sunt. Sane Emus Praefectus S. Congregationis de Propaganda praefatis collegiis praeerat etiam qua eorum Protector, et qua talis alumnis litteras dimissorias ad Ordines aliasque dispensationes concedere consueverat, iuxta antiqua privilegia a Summis Pontificibus tributa Cardinalibus eorundem collegiorum Protectoribus. Quaesitum itaque est, utrum haec potestas transiret universa ad S. Congregationem Consistorialem et ad Cardinalem Secretarium.

Sed et alia extra Urbem in Europa et America aderant collegia seu seminaria, S. Congregationi de Propaganda directe

seu immediate subiecta, de quibus quoque dubium movebatur, utrum eidem Congregationi adhuc subesse deberent.

Quapropter S. Congregatio Consistorialis, ut in re satis complexa omnimodam lucem obtineret, Moderatores singulorum horum collegiorum interpellavit, ut quae essent eorum statuta, regulae et privilegia proferrent.

Disceptationum puncta haec potissima erant:

1.° a quanam S. Congregatione, et quomodo, haec collegia in posterum dependere deberent; et cum vi Constitutionis *Sapienti consilio* S. Congregatio Consistorialis polleat alta directione et moderatione in universa seminaria locorum iuri communi subiectorum, utrum collegia, de quibus disceptabatur, subesse deberent S. Congregationi Consistoriali hoc lato sensu, an potius etiam strictiori, idest modo directo et immediato;

2.° a quonam concedendae essent alumnis praefatorum collegiorum litterae dimissoriae ad Ordines;

3.° quonam titulo iidem alumni ordinari deberent;

4.° an adhuc ab eisdem iuramentum praestari deberet eodem modo ac hucusque ab eis S. Congregatio de Propaganda exigere consueverat.

Collegia vero seu seminaria, de quibus dubia movebantur, praeter tria superius recensita, Hiberniae, Scotiae et Americae septentrionalis in Urbe, haec insuper recensebantur:

(*a*) Collegium Anglicum Urbis a Summo Pontifice Gregorio XIII anno 1579 institutum, et Cardinali Protectore donatum aliisque pluribus privilegiis; cui anno 1898 ex institutione s. m. Leonis XIII accessit collegium Beda pro Anglis alumnis nuper e protestantismo conversis.

(*b*) Collegium Canadense Urbis, coniunctum cum seminario S. Sulpitii civitatis Montisregalis in Canada, et ab iisdem patribus S. Sulpitii directum, quo conveniunt e Canada iuvenes sacerdotes aut saltem clerici in maioribus Ordinibus constituti, ut studia superiora perficiant.

(*c*) Collegium Iosephinum civitatis *Columbus* in America, a sacerdote Iosepho Jessing anno 1888 fundatum pro educatione iuvenum pauperum ad statum sacerdotalem optantium in foederatis statibus Americae septentrionalis; quod collegium

a fundatore ipso, anno 1892, cessum fuit cum omnibus suis bonis S. Congregationi de Propaganda, et iuxta suas regulas sub omnimoda est directione et dependentia huius S. Congregationis.

(*d*) Collegium Americanum Lovanii in Belgio, anno 1858 fundatum, ut "ex variis nationibus iuvenes praeparentur idonei, qui ministerium sacrum in provinciis foederatis Americae septentrionalis, in provincia Victoriensi (Columbiae Britannicae) ac in dioecesibus Portus hispanici ac Rosensi, uti sacerdotes saeculares, sub Illmorum Episcoporum regimine exerceant." Iuxta suas regulas collegium hoc subest auctoritati Emi Praefecti S. Congregationis de Propaganda et Commissionis Praesulum a Concilio Baltimorensi III institutae.

(*e*) Collegium Anglicum Vallisoleti in Hispania, anno 1592 a Philippo II cum approbatione Clementis VIII erectum, et patribus Societatis Iesu tunc primum concreditum; quod dein, sub Carolo III, novis statutis donatum, modo vocatur regium, et eius rector a rege Hispaniae ex propositione Episcoporum Angliae inter sacerdotes saeculares eligitur.

(*f*) In iisdem fere conditionibus ac Anglicum habetur Vallisoleti aliud collegium pro Scotiae alumnis.

(*g*) Collegium Anglicum Lisbonense, quod regi dicitur iisdem regulis et privilegiis collegii Anglici Urbis, S. Sedi immediate subiectum est. Rector a Summo Pontifice eligitur ex propositione Episcoporum Angliae.

(*h*) Collegium Hibernense, Parisiis, quod, institutum anno 1578, subest directioni sacerdotum Missionis, vulgo Lazaristae, quos Archiepiscopi Hiberniae eligunt inter religiosos ab eadem congregatione Missionis propositos.

(*i*) Collegium Omnium Sanctorum, Dublini in Hibernia anno 1842 fundatum, ad sacerdotes instituendos et comparandos pro missionibus catholicis ubi lingua anglica praevalet. Dirigitur a sacerdotibus congregationis Missionis, sub directa dependentia S. Congregationis de Propaganda.

(*l*) Denique in Liguria, Ianuae, adest collegium nuncupatum *Brignole-Sale,* curae sacerdotum congregationis Missionis commissum, cuius finis est "di favorire la vocazione di operai

evangelici, destinati a predicare la religione cattolica presso gli infedeli o presso le nazioni eterodosse". Ex decreto autem S. Congregationis de Propaganda, diei 17 Septembris 1908, in hoc collegio non admittuntur clerici, qui non sint destinati pro locis missionum.

Quoad sacram alumnorum ordinationem, recolendum est, in hisce collegiis non unam eandemque regulam dari. Nam in collegio Americano septentrionali dimissorias concedere consueverat Emus Card. Praefectus S. C. de Propaganda. Fertur autem, eas concedere valuisse, non qua Praefectus sacrae istius Congregationis, sed qua collegii Protector. Idem sentiendum quoad collegium Hibernicum Urbis: idemque quoad collegium Scotorum Urbis; quod imo, ex Bulla suae fundationis, eadem obtinet privilegia, quoad sacram alumnorum ordinationem, ac collegium Anglicum Urbis.

In hoc autem collegio Cardinalis Protector valet alumnis dare dimissorias ad Ordines, eisdem indulgere ordinationem extra tempora, eosque, si opus sit, dispensare ab interstitiis, a natalium defectu, et a titulo sacrae ordinationis.

In collegio Iosephino *Columbus,* ex resolutione S. C. de Propaganda diei 2 Aprilis 1894, dimissorias alumnis concedit Delegatus Apostolicus, ea tamen lege, ut dimissoriae litterae ab eo dirigantur ad Episcopum Columbensem, et eo absente, impedito aut nolente, ad alium.

In seminario Lovaniensi rector ipse dimissorias concedit alumnis, vi indulti ad tempus a S. C. de Propaganda eidem dati. Et vi similis indulti eas concedit rector collegii Anglici Vallisoletani, et rector collegii Anglici Lisbonensis.

Alumni collegii Hibernici, Parisiis, dimissorias a suis Ordinariis petere debent: itemque alumni collegii Omnium Sanctorum Dublini.

Quoad titulum sacrae ordinationis, in praefatis collegiis, clerici consueverant ferme semper promoveri titulo *missionis.* Sed ex rerum mutatione, quae contigit die 2 Novembris 1908, vi Constitutionis *Sapienti consilio,* hic titulus haud amplius adhiberi pro pluribus poterat. Quapropter, iuxta mentem a SSmo D. N. acceptam, S. Congregatio Consistorialis, die 12

Novembris eiusdem anni (ceu supra relatum est), declaravit, substituendum esse titulo *missionis* titulum *servitii ecclesiae.*

Paulo post vero, Delegato Apostolico pro statibus foederatis Americae septentrionalis postulanti, quo titulo deinceps ordinari deberent clerici illius nationis, SSmus D. per Secretariam Status in eundem sensum respondit.

Recentius, cum Emus Hiberniae Primas, suo et aliorum Episcoporum nomine, regulam et ipse hac in re quaesivisset, de mandato SSmi rem perpendit sacra haec Congregatio: quae, requisito voto Rmi P. Wernz, die 27 Maii 1909, in plenario conventu censuit ita rescribendum esse, quod et SSmus D. probavit: " Pro gratia ad quinquennium, ut in omnibus et singulis dioecesibus Hiberniae, clerici, quoties alio canonico titulo careant, ad sacros maiores Ordines promoveri queant titulo *servitii ecclesiae,* hoc est *dioecesis.* Caveant autem singuli Archiepiscopi et Episcopi, ut, qui ita promoti sunt, honestae sustentationis rationibus non careant, et ut ii, qui iuxta Constitutionem *Speculatores,* et decreta S. Congregationis Concilii de excardinatione et sacra ordinatione, 20 Iulii 1898 et 24 Novembris 1906, ad iuramentum praestandum tenentur, huic obligationi, prout ibi praescriptum est, et non ultra, satisfaciant ".

Videndum itaque est, an et quomodo haec regula, quae quasi privilegium dici debet pro quibusdam collegiis et regionibus data, extendenda sit aliis collegiis, de quibus vertit quaestio.

Postremo res est de iuramento. Qua in re animadvertendum est, quod clerici ordinandi titulo missionis generatim adiguntur ad certam iurisiurandi formam praevie praestandam, quae ex decreto S. C. de Propaganda, diei 27 Aprilis 1871, ita est:

" Ego *N.*, filius *N.*, dioecesis *N.* (vel Vicariatus *N.*), spondeo et iuro, quod postquam ad sacros Ordines promotus fuero, nullam religionem, societatem aut congregationem regularem, sine speciali Sedis Apostolicae licentia aut S. Congregationis de Propaganda Fide, ingrediar, neque in earum aliqua professionem emittam.

" Voveo pariter et iuro, quod in hac dioecesi aut Vicariatu (vel in missione cui S. Sedi vel S. Congregationi de Propa-

ganda Fide me destinare placuerit) perpetuo in divinis administrandis laborem meum ac operam, sub omnimoda directione et iurisdictione R. P. D. pro tempore Ordinarii, pro salute animarum impendam; quod etiam praestabo, si, cum praedictae Sedis Apostolicae licentia, religionem, societatem aut congregationem regularem ingressus fuero, et in earum aliqua professionem emisero."

Sed est et aliud iuramentum speciale pro plerisque ex collegiis superius recensitis statutum, quod ab alumnis paulo post ab ingressu in piam domum debet emitti, et in casu sacrae ordinationis supplet iuramentum commune pro locis missionis mox memoratum. Hanc formulam primum statuit Urbanus VIII pro collegio de Propaganda, quod ipse instituit; ampliavit Alexander VII, adiiciendo vetitum ingrediendi in aliquod religiosum institutum sine S. Sedis venia; declaravit S. C. de Propaganda, pluribus resolutionibus ad rem datis.

Formula autem haec est:

"Ego *N.*, filius *N.*, dioecesis *N.*, plenam habens instituti huius collegii notitiam, legibus et constitutionibus ipsius, quas iuxta Superiorum explicationem amplector, me sponte subiicio, easque pro posse observare promitto.

"Insuper spondeo et iuro, quod dum in hoc collegio permanebo, et postquam ab eo, quocumque modo, sive completis sive non completis studiis, exiero, nullam religionem, societatem aut congregationem regularem sine speciali Sedis Apostolicae licentia vel sacrae Congregationis de Propaganda Fide, ingrediar, neque in earum aliqua professionem emittam.

"Spondeo pariter et iuro, quod, volente sacra Congregatione de Propaganda Fide, statum ecclesiasticum amplectar, et ad omnes sacros, etiam presbyteratus, Ordines, cum Superioribus visum fuerit, promovebor.

"Item voveo et iuro, quod, sive religionem ingressus fuero, sive in statu saeculari permansero, si intra fines Europae fuero, quolibet anno; si vero extra, quolibet biennio, mei ipsius, meique status exercitii, et loci, ubi moram traxero, sacram Congregationem de Propaganda Fide certiorabo.

"Voveo praeterea et iuro, quod, iussu praedictae Congrega-

tionis de Propaganda Fide, sine mora in provinciam meam revertar, ut ibi perpetuo in divinis administrandis laborem meum ac operam pro salute animarum impendam: quod etiam praestabo, si, cum praedictae Sedis licentia, religionem, societatem, aut congregationem regularem ingressus fuero, et in earum aliqua professionem emisero.

"Denique voveo et iuro, me praedictum iuramentum eiusque obligationem intelligere et observaturum, iuxta declarationes factas a sacra Congregatione de Propaganda Fide, et Brevi Apostolico roboratas sub die 20 Iulii 1660. Itemque iuxta novissimam declarationem eiusdem sacrae Congregationis, die 12 Maii anno 1834 editam.

"Sic me Deus adiuvet et haec sancta Dei evangelia."

Haec formula in usu est penes plura Urbis collegia, nempe penes collegia de Propaganda, Scotiae, Hiberniae, Americae septentrionalis, Angliae (pro alumnis dumtaxat, exclusis scilicet convictoribus), et penes collegium Iosephinum civitatis *Columbus*. In collegio Anglico Lisbonensi, in usu est formula Urbani VIII, sine additamento Alexandri VII. In collegio Anglico Vallisoletano duae speciales formulae iurisiurandi vigent, quae ceteroquin in pluribus conveniunt cum superius recensitis. In seminario vero Lovaniensi aliisque nullum speciale iuramentum exigitur. Videndum itaque est, quod etiam de hac iuramenti praestatione sit decernendum.

Haec itaque dubia enodanda S. Congregationi proposita sunt:

I. Quomodo intelligenda sit dependentia a S. Congregatione Consistoriali trium Urbis collegiorum, nempe Americae septentrionalis, Hiberniae et Scotiae, de qua in resolutione diei 12 Novembris 1908 ad IX; et quid idcirco statuendum sit quoad designationem et attributiones Emi Cardinalis Protectoris in iisdem collegiis.

II. Utrum et qua ratione, post Constitutionem *Sapienti consilio,* collegium Anglicum de Urbe adnexumque collegium Beda dependeant a S. Congregatione Consistoriali.

III. Utrum et quomodo collegium Canadense de Urbe in posterum dependeat a S. Congregatione Consistoriali.

IV. Quae statuenda sint circa collegium Iosephinum in civitate *Columbus* Americae septentrionalis.

V. Utrum collegium Americanum, Lovanii, post Constitutionem *Sapienti consilio*, dependeat a S. Congregatione de Propaganda Fide, an a S. Congregatione Consistoriali.

VI. Utrum et quae iura posthac exercere valeat S. Congregatio Consistorialis quoad collegium Anglicum S. Albani Vallisoleti.

VII. Utrum et quomodo providendum sit collegio Anglico Lisbonensi.

VIII. Utrum et quomodo collegium Omnium Sanctorum, Dublini, adhuc dependeat a S. Congregatione de Propaganda Fide.

IX. Utrum et quomodo collegium Hibernicum, Parisiis, dependeat a S. Congregatione Consistoriali.

X. Utrum collegium Ianuense *Brignole-Sale* etiam nunc dependere debeat a S. Congregatione de Propaganda Fide.

XI. Ad quem spectet concedere litteras dimissorias ad sacros Ordines alumnis collegiorum Americae septentrionalis, Hiberniae atque Scotiae de Urbe, nec non aliorum collegiorum, quae superius recensita sunt.

XII. Utrum et quinam titulus ad sacros Ordines, post Constitutionem *Sapienti consilio*, subrogandus sit titulo *missionis* quoad alumnos collegiorum, de quibus supra.

XIII. Quid statuendum sit circa iuramentum ab alumnis eorundem collegiorum in ingressu in collegium praestandum.

XIV. Utrum clerici statuum foederatorum Americae septentrionalis, qui vi peculiaris indulti, a Summo Pontifice per Secretariam Status die 2 Ianuarii 1909 concessi, promoventur ad sacros Ordines titulo *servitii ecclesiae*, teneantur emittere iuramentum sese mancipandi servitio suae ecclesiae seu dioecesis.

XV. Qua ratione reformandum sit iuramentum quoad eos alumnos collegii Urbani de Propaganda Fide, de quibus in resolutione S. Congregationis Consistorialis, die 12 Novembris 1908 ad X^um^ data.

Emi Patres S. Congregationis Consistorialis, in plenario

conventu diei 29 Iulii 1909, omnibus sedulo perpensis, responderunt:

Ad I. Hanc dependentiam intelligendam esse de alta directione, quam S. Congregatio Consistorialis, vi Constitutionis *Sapienti consilio,* exercet in omnia seminaria et collegia iuri communi subiecta: et supplicandum SSmo, ut in unoquoque ex his collegiis Cardinalem Protectorem, qui in Urbe resideat, designet, cum attributionibus prout in eorundem constitutionibus et regulis, salvis tamen semper iis quae in memorata Constitutione *Sapienti consilio* et inferius disponuntur.

Ad II. *Affirmative,* in iisdem omnibus terminis ac in responsione ad I.um

Ad III. Ad tramitem iuris communis, si et quatenus opus sit.

Ad IV. Quoad proprietatem et administrationem bonorum nihil innovandum: quoad collegii directionem, disciplinam aliaque, rem spectare ad S. Congregationem Consistorialem.

Ad V. *Negative* ad primam partem; *affirmative* ad secundam, salvis iuribus S. Congregationis de Propaganda Fide quoad alumnos dioecesum, quae adhuc eidem subsunt.

Ad VI. *Affirmative,* et S. Congregationem Consistorialem succedere debere in iuribus, quae hucusque a S. Congregatione de Propaganda Fide exercebantur.

Ad VII. Firma dependentia eiusdem collegii a S. Sede, providendum quoad modum iuxta mentem.

Ad VIII. *Negative,* subrogata S. Congregatione Consistoriali in iuribus, quae hucusque in dictum collegium exercebat S. Congregatio de Propaganda Fide, et salvis iuribus S. Congregationis de Propaganda quoad alumnos dioecesum, quae eidem subsunt.

Ad IX. Dilata.

Ad X. *Affirmative.*

Ad XI. Litteras dimissorias concedendas esse a Cardinali Protectore, ubi adest: ubi vero deest, ab iis qui hoc privilegium legitime obtinuerunt; ea tamen lege, ut, si non agatur de privilegio perpetuo, indulti prorogatio sacrae Congregationi Consistoriali reservata maneat. Rectores autem collegiorum (quis-

quis sit, qui dimissorias litteras concedat) teneri in antecessum in singulis casibus Ordinarium proprium candidati interpellare, semel pro Ordinibus minoribus, et denuo semel pro Ordinibus maioribus, nempe pro sacro subdiaconatus Ordine, an aliquid alumni ordinationi obstet.

Ad XII. *Affirmative,* et subrogandum esse titulum *servitii ecclesiae* titulo *missionis,* quoties alius canonicus titulus desit, servatis de iure servandis, prout in rescripto S. H. C. pro Hibernia, diei 27 Maii 1909; salvo titulo *missionis* pro alumnis, qui a S. Congregatione de Propaganda dependent.

Ad XIII. Conservandum esse iuramentum ab Urbano praescriptum, cum clausula adiecta ab Alexandro VII, in iis collegiis et pro iis alumnis, qui hucusque illud praestare tenebantur, reformatum tamen iuxta adnexam formulam.[1] In collegio Anglico Lisbonensi iuramentum conservandum esse cum formula hactenus praescripta. Quoad collegium Americanum Lovaniense, ubi iuramentum non erat in usu, in posterum alumnos non dependentes a S. C. de Propaganda teneri in scriptis promittere, se fideliter inservituros esse propriae dioecesi, quae promissio in archivio collegii conservanda erit.

Ad XIV. *Negative,* nisi ad id adigantur in casibus a iure communi praescriptis; facta tamen obligatione alumnis, qui

[1] *IURISIURANDI FORMULA.*

Ego *N.*, e dioecesi *N.*, plenam habens instituti huius collegii notitiam, ipsius leges et consuetudines, prout a moderatoribus explicatae sunt, libenter amplector, iisdem me sponte subiicio, easque pro viribus me observaturum polliceor.

Praeterea spondeo et iuro, me, quandiu hoc in collegio commorabor, et postquam, sive studiis expletis, sive secus, quavis de causa, inde discessero, nulli religiosae familiae aut societati vel congregationi regulari nomen daturum, nec in earum ulla professionem emissurum, sine speciali Apostolicae Sedis licentia.

Item spondeo et iuro, me, Superioribus adprobantibus, statum ecclesiasticum amplexurum, ad omnesque sacros Ordines, etiam presbyteratus, quum Praepositis meis visum fuerit, adscensurum.

Voveo denique ac iuro, me, nulla interiecta mora, in meam dioecesim reversurum, ut ibi perpetuo divinis ministeriis vacem operamque meam omnem pro christiani populi salute impendam.

Sic me Deus adiuvet et haec sancta Dei evangelia.

gratuito in bonum dioecesis aluntur, promissionem scriptam emittendi, sese fideliter inservituros esse propriae dioecesi.

Ad XV. Iuramentum reformandum esse iuxta superius indicatam formulam in responsione ad XIII, salvo iure S. Congregationis de Propaganda.

II.

Ut infra relatum decretum SS. Rituum Congregationis *de usu linguae slavonicae in sacra liturgia* omnibus pateat, atque ab omnibus, ad quos spectat, praesertim ecclesiasticis utriusque cleri viris, quocumque sublato praetextu, sancte religioseque sub gravi obedientiae vinculo observetur, sacra Congregatio Consistorialis de speciali mandato SSmi D. N. Pii Papae X illud inserendum iubet in *Commentario Officiali de Apostolicae Sedis actis.*

Datum Romae ex aedibus sacrae Congregationis Consistorialis, die 22 Iulii 1909.

L. * S. CAROLUS PEROSI, *Substitutus.*

DECRETUM DE USU LINGUAE SLAVONICAE IN SACRA LITURGIA.

Acres de liturgico palaeoslavi seu glagolitici sermonis usu controversias, quae diu iam in provinciis Goritiensi, Iadrensi et Zagrabiensi dioeceses plures commoverunt, compositas atque adeo sublatas omnino esse oportuit, post ea quae sacrum hoc Consilium itemque illud extraordinariis Ecclesiae negotiis praepositum, Pontificis Maximi nomine et auctoritate, decreverat. Sed tamen nondum ipsas conquievisse dolendum est; siquidem hic sermo etiamnunc multifariam contra praescriptum usurpatur in perfunctione sacrorum; id quod non modo magnam affert et admirationem et offensionen pietati publicae, verum, cum gravi etiam caritatis pacisque christianae detrimento, Christi fideles fidelibus, vel intra domesticos parietes, hostiles facit.

Tanta obtemperationis debitae oblivio quantae sit aegritu-

dini SSmo D. N. Pio PP. X, facile aestimari potest; isque apostolici officii sui esse intelligens, huiusmodi controversiis imponere finem, nuper huic sacrae Congregationi mandavit, ut, datis ad Rmos Archiepiscopos, Episcopos et Ordinarios ceteros provinciarum memoratarum litteris, quaecumque decreto diei 5 Augusti 1898 aliisque deinceps praescripta fuissent, omnia, nonnullis opportune mutatis, revocaret, eaque sancte inviolateque, oneratâ ipsorum Antistitum conscientiâ, observari iuberet.

Primum igitur, quum eo ipso decreto cautum fuerit, ut Ordinarii singuli indicem conficerent atque exhiberent omnium suae dioecesis ecclesiarum, quas certum esset privilegio linguae glagoliticae in praesens uti; quumque ei praescriptioni satisfactum non sit, quippe talis index, licet studiose expetitus, desideratur tamen adhuc, eumdem sacra haec Congregatio praecipit ut Ordinarii omnes intra mensem Iulium anni proximi Apostolicae Sedi exhibeant, his quidem legibus confectum:

ut eae dumtaxat ecclesiae, tamquam hoc privilegio auctae, notentur, in quibus non coniecturâ aliquâ sed certis monumentis ac testibus constiterit, linguam glagoliticam ab anno 1868 ad praesens tempus sine intermissione in sacris peragendis adhibitam esse;

ut, eiusdem privilegii nomine, nullae istis adscribantur ecclesiae, ubi in solemnibus Missis latina lingua celebrandis Epistolam et Evangelium cantari glagolitice mos fuerit, eoque minus ubi ista sermone croatico vulgari canantur.

Praeterea sacra haec Congregatio, quae infra scripta sunt, approbante item Summo Pontifice, religiosissime observanda edicit:

I. Quandoquidem Apostolica Sedes de usu glagoliticae linguae liturgico opportunum factu censuit, certis terminare finibus quod olim indulserat, usus huiusmodi considerari et haberi ab omnibus debet ut privilegium *locale*, quibusdam adhaerens ecclesiis, minime vero ut *personale*, quod ad nonnullos sacerdotes pertineat. Quamobrem sacerdotes, qui palaeoslavicae dictionis periti sint, eam abhibere non poterunt, Sacrum facientes in ecclesia, quae hoc privilegio careat.

II. Semel confecto et publicato ecclesiarum privilegiatarum indice, nulli prorsus licebit in aliis ecclesiis, quacumque causa aut praetextu, linguam palaeoslavicam in sacram liturgiam inducere. Si quis vero, saecularis aut regularis sacerdos, secus fecerit, aut id attentaverit, ipso facto a celebratione Missae ceterorumque sacrorum suspensus maneat, donec ab Apostolica Sede veniam impetrabit.

III. In ecclesiis, quae privilegio fruuntur, Sacrum facere et Officium persolvere publica et solemni ratione, permissum exclusive erit palaeoslavico idiomate, quacumque seclusa alterius linguae immixtione, salvis tamen praescriptis ad § XI huius decreti. Libri autem ad Sacra et ad Officium adhibendi characteribus glagoliticis sint excusi atque ab Apostolica Sede recogniti et approbati: alii quicumque libri liturgici, vel alio impressi charactere, vel absque approbatione Sanctae Sedis, vetiti omnino sint et interdicti.

IV. Ubicumque populus sacerdoti celebranti respondere solet, aut nonnullas Missae partes canere, id etiam nonnisi lingua palaeoslavica, in ecclesiis privilegiatis fieri licebit. Idque ut facilius evadat, poterit Ordinarius, fidelibus exclusive permittere usum manualis libri latinis characteribus, loco glagoliticorum, exarati.

V. In praefatis ecclesiis, quae concessione linguae palaeoslavicae indubitanter fruuntur, Rituale, slavico idiomate impressum, adhiberi poterit in Sacramentorum et Sacramentalium administratione, dummodo illud fuerit ab Apostolica Sede recognitum et approbatum.

VI. Sedulo curent Episcopi in suis Seminariis studium provehere cum latinae linguae, tum palaeoslavicae, ita ut cuique dioecesi necessarii sacerdotes praesto sint ad ministerium in utroque idiomate.

VII. Episcoporum officium erit, ante ordinationem sacram, designare clericos, qui latinis vel qui palaeoslavicis ecclesiis destinentur, explorata in antecessum promovendorum voluntate et dispositione, nisi aliud exigat ecclesiae necessitas.

VIII. Si quis sacerdos, addictus ecclesiae, ubi latina adhibetur lingua, alteri debeat ecclesiae inservire, quae palaeo-

slavici fruitur idiomatis privilegio, Missam solemnem ibi celebrare Horasque canere tenebitur lingua palaeoslavica: attamen illi fas erit privatim Sacra peragere et Horas canonicas persolvere latina lingua.

Sacerdos vero, palaeoslavici idiomatis ecclesiae adscriptus, cui forte latinae ecclesiae deservire contigerit, non solemnem tantummodo, sed privatam etiam Missam celebrare itemque Horas canere tenebitur latina lingua; relicta illi solum facultate Officium privatim persolvendi glagolitice.

IX. Licebit pariter sacerdotibus, latini eloquii ecclesiae inscriptis, in aliena ecclesia, quae privilegio linguae palaeoslavicae potitur, Missam privatam celebrare latino idiomate. Sacerdotes vero, linguae palaeoslavicae ecclesiis addicti, eodem hoc idiomate ne privatum quidem Sacrum facere poterunt in ecclesiis, ubi latina lingua adhibetur.

X. Ubi usus invaluit in Missa solemni Epistolam et Evangelium slavice canendi, post eorumdem cantum latino ecclesiae ipsius idiomate absolutum, huiusmodi praxis servari poterit. In Missis autem parochialibus fas erit post Evangelii recitationem illud perlegere vulgari idiomate, ad pastoralem fidelium instructionem.

XI. In ipsis paroeciis, ubi viget lingua palaeoslavicae privilegium, si quis fidelis ostenderit se cupere aut velle, ut Baptismus vel Sacramenta cetera, Matrimonio non excepto, sibi suisve administrentur secundum Rituale romanum latinum, et quidem publice, eâdemque lingua habeantur rituales preces in sepultura mortuorum, huic desiderio aut voluntati districte prohibentur sacerdotes ullo pacto obsistere.

XII. In praedicatione verbi Dei, aliisve cultus actionibus quae stricte liturgicae non sunt, lingua slavica vulgaris adhiberi permittitur ad fidelium commodum et utilitatem, servatis tamen generalibus decretis huius sacrae Rituum Congregationis.

XIII. Episcopi illarum regionum, ubi eadem in usu est lingua vernacula, studeant uniformi curandae versioni precum et hymnorum, quibus populus indulget in propria ecclesia: ad hoc ut qui ex una ad aliam transeunt dioecesim vel

paroeciam, in nullam offendant precationum aut canticorum diversitatem.

XIV. Pii libri, in quibus continetur versio vulgata liturgicarum precum, *ad usum tantummodo privatim christifidelium*, ab Episcopis rite recogniti sint et approbati.

Datum Romae ex Secretaria sacrorum Rituum Congregationis, die 18 Decembris anno 1906.

S. Card. CRETONI, *S. R. C. Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *S. R. C. Secretarius.*

III.

DECRETUM QUO PARS QUAEDAM TERRITORII DIOECESIS NICOLETANAE TRIBUITUR ARCHIDIOECESI QUEBECENSI.

Re prius ac privatim inter Archiepiscopum Quebecensem et Episcopum Nicoletanum collata, SSmo Dno Pio PP. X preces oblatae fuerunt ut pars quaedam territorii *Bellevue* nuncupati a Nicoletana dioecesi seiungeretur atque archidioecesi Quebecensi adderetur. Cum autem compertum fuerit incolarum spirituali bono facilius et efficacius hac ratione posse provideri, oblatis precibus SSmus Dnus benigne est dignatus annuere. In exsecutionem itaque huius pontificiae dispositionis sacra Congregatio Consistorialis per praesens decretum, suppleto quatenus opus sit quorumcumque hac in re interesse habentium vel habere praesumentium consensu, eam territorii *Bellevue* nuncupati partem, quae nunc ad S. Eusebii de Stanfold dioecesis Nicoletanae paroecian pertinet, a praefatis paroecia et dioecesi avellit, et paroeciae S. Callisti de Somerset archidioecesis Quebecensis in omnibus attribuit. Ad quae quidem exsequenda deputatur R. P. D. Paulus Eugenius Roy, Episcopus titularis Eleutheropolitanus, cum facultatibus necessariis et opportunis etiam pro opportuna subdelegatione, quatenus opus fuerit. Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus sacrae Congregationis Consistorialis, die 20 Iulii 1909.

C. Card. DE LAI, *Secretarius.*

L. * S.

SCIPIO TECCHI, *Adsessor.*

S. CONGREGATIO CONCILII.

I.

Circa Ieiunium Servandum Pridie Consecrationis Ecclesiae.

Die 3 Iulii 1909.

Synopsis disputationis.—Rev. A. Hermus, professor in dioecesi Buscoducensi, de consensu sui Episcopi sacrae Congregationi Rituum sequentia exponit: "In dioecesi Buscoducensi, quando agitur de consecratione novae ecclesiae aedificatae in paroecia iam exsistente, Ordinarius regulariter, audito parocho novae ecclesiae vel ad eius petitionem, diem statuit, qua veniet ecclesiam consecrare; parochiani se huic rei non immiscent, et ne quidem per deputatos votum, ut ecclesia consecretur, Episcopo manifestant. Quod si agitur de divisione paroeciae vel erectione novae paroeciae, ex partibus duarum vel plurimum aliarum paroeciarum, regulariter etiam ecclesia novae paroeciae consecratur feria secunda, proindeque ieiunium anticipari deberet in diem Sabbati. Tunc autem nondum nova parochia est erecta, eiusque parochus nondum nominatus. Ordinarie saltem die dominica, pridie consecrationis, nova paroecia erigitur eiusque parochus, vel etiam sacellani eius, ab Episcopo nominantur. Quaeritur ergo:

"I. *Quinam in Pontificali romano intelligendi sint sub nomine eorum, qui petunt sibi ecclesiam consecrari?*

"II. *Quinam in casibus praedictis ad observandum ieiunium, pridie consecrationis ecclesiae obstringantur?*"

Super his dubiis, a sacra Congregatione Rituum ad hanc remissis, exquisitum fuit votum unius ex apostolicarum caeremoniarum magistris, quod hic subnectitur.

Pontificale romanum, tit. *de ecclesiae dedicatione seu consecratione,* haec habet: "Quando ecclesia fuerit dedicanda, debet archidiaconus praenuntiare clero et populo, quibus est ecclesia consecranda, ut priusquam consecretur, ieiunent. Nam Pontifex consecrans, et qui petunt sibi ecclesiam consecrari, praecedenti die ieiunare debent." Pontificale romanum itaque

primo generatim indicat ieiunium a clero et populo esse servandum, deinde determinat quinam de clero et populo teneantur. Quod magis expresse a sacra Congregatione Rituum declaratum fuit in *Mechlinien.* diei 29 Iulii 1780 ad I; nam proposito dubio, "an ieiunium in Pontificali romano praescriptum iis, a quibus consecratur ecclesia, sit strictae obligationis, vel potius tantum de consilio"; eadem S. Congregatio respondit: "Ieiunium in Pontificali romano praescriptum esse strictae obligationis pro Episcopo consecrante, et pro iis *tantum,* qui petunt *sibi* ecclesiam consecrari." Ex qua responsione apparet, S. Congregationem declaravisse, ieiunium hoc esse strictae obligationis, et per verba *tantum* et *sibi* intellexisse, ieiunio adigi solum illos qui petunt, non simpliciter et sine ullo titulo, sed ratione alicuius vel iuris vel officii, cum aliquo saltem spirituali emolumento *sibi* obveniente.

Consecrationem itaque petere potest: 1°. ille, a quo aut a cuius antecessoribus ecclesia fuit aedificata aut dotata, sive iure patronatus gaudeat sive non; superior familiae regularis sive solus, sive cum suis consultoribus, si eorum consensus iuxta Ordinis constitutiones sit necessarius; superior sodalitatis, etc.; 2°. ille, cuius curae ecclesia consecranda credita est, v. gr. parochus, si agatur de sua ecclesia parochiali, seu filiali suae curae commissa; rector consecrandae ecclesiae, ab Episcopo etiam implicite deputatus, etc.—Si quis itaque ex praedictis consecrationem petat, cum hoc agat ex iure vel ex officio vel ratione alicuius vinculi, quo ipse ecclesiae consecrandae devincitur, ad ieiunium tenetur. Populus vero, ut in pluribus, non tenetur, quia de facto non petit, imo in actuali praxi, exceptâ aliquâ pecuniariâ oblatione, aedificationi et consecrationi ecclesiae non sese immiscet. Attamen si ipse suis impensis ecclesiam aedificavisset, et ab Episcopo peteret *sibi* consecrari, cum verificentur duae requisitae conditiones h. e. *petitio* et *consecratio sibi;* et ipse a ieiunio non videretur excludendus. Sed hic casus malo fato est nunc rarus, et circumstantiae perpendendae, ne incaute obligatio imponatur.

Hisce praeiactis, investigat Consultor, quid sentiendum in duobus casibus a professore Hermus propositis. Et primo eri-

gitur nova ecclesia parochialis intra alicuius paroeciae limites, et cum haec nova ecclesia erit sedes parochiae, et substituet veterem ecclesiam parochialem, parochus ipse ab Episcopo petit consecrationem; ergo ipse tenetur legi ieiunii servandi. Tenetur quoque, licet non proprio impulsu petat, sed solummodo ab Episcopo vocetur, ut secum concordet de consecratione: 1°. quia ab ipso ritu requiritur aliquis petens, iuxta sermonem ab Episcopo habendum ante ecclesiae fores quando in eo est, ut cum sacris reliquiis ecclesiam ingrediatur; 2°. quia idem parochus implicite petit, quando cum Episcopo concordat de consecratione. Populus, qui, ut exponitur, se non immiscet, cum non petat, non tenetur.

Proponitur et alter casus de nova ecclesia, quae in parochialem erigenda est die dominica pridie consecrationis, feria secunda peragendae. Ieiunium in casu servandum est Sabbato, pridie erectionis ecclesiae in parochialem. Sacerdos, qui die dominica *erit* parochus, et qui interim consecrationem curat, tenetur ad ieiunium servandum: 1°. quia moraliter ut parochus habetur per designationem ab Episcopo factam post examen seu concursum; 2°. quia ipse est saltem eius rector, et de facto, sive implicite sive explicite, consecrationem petit. Sacellani videntur excludendi.

Propositis itaque dubiis responderet: ad I. *Ii tantum qui, vi alicuius iuris vel officii vel dominii etc., petunt ecclesiae consecrationem;* ad II. *Parochus, sive iam sit sive nondum constitutus in officio, qui consecrationem saltem implicite petat.*

Resolutiones.—Emi Patres S. Congregationis Concilii, in generali conventu diei 3 Iulii 1909, supra relatis dubiis respondendum censuerunt:

Ad I. *Detur decretum S. Congregationis Rituum in* Mechlinien. *diei 29 Iulii 1780.*

Ad II. *Parochus, sive iam sit, sive nondum constitutus in officio, dummodo designatus, qui consecrationem saltem implicite petat.*

L. * S. Iulius Grazioli, *Subsecretarius.*

II.

De Clericis in Americam et ad Insulas Philippinas Profecturis.

Ne quae salubriter in Domino constituta iam fuerunt annorum decursu memoriâ excidant, maxime cum, etiam in praesens, haud raro contingat, quod sacerdotes non pauci absque S. H. C. Concilii venia ex Italia praesertim in Americam se conferant, SSmus Dnus noster Pius PP. X decretum quod inscribitur: *De clericis in Americam et ad Insulas Philippinas profecturis,* ab eadem S. H. C., die 14 Novembris anno 1903 editum, vulgari iterum mandavit.

Datum Romae, ex aedibus sacrae Congregationis Concilii, die 7 Septembris 1909.

L. * S. Iulius Grazioli, *Subsecretarius.*

Decretum de Clericis in Americam et ad Insulas Philippinas Profecturis.

Clericos peregrinos, a remotis transmarinis oris venientes, iuxta veterum Patrum statuta et canonicas sanctiones (*tit. 22, lib. I Decret.*) ipsasque prudentiae regulas, nonnisi caute ad sacri ministerii exercitium esse admittendos, neminem profecto latet. Nam propter distantiam et dissimilitudinem locorum, de personis earumque qualitatibus ac de valore documentorum, quae ab advenis exhibentur, iustum iudicium tute expediteque fieri saepe difficile est; fraus ac dolus (teste experientia) aliquando subrepunt; unde periculum passim imminet, ne indigni ac nequam viri super gregem fidelium constituantur, cum gravissima divinae maiestatis offensa et rei christianae iactura.

Ad haec arcenda discrimina, S. Concilii Congregatio, de speciali mandato SSmi D. N. Leonis XIII, circularibus litteris ad Italiae et Americae Ordinarios, die 27 mensis Iulii 1890 datis, legem tulit, qua Italorum sacerdotum migrationem in Americam certis regulis contineret.

Huiusmodi regulae hae sunt:

" 1. In futurum prohibentur omnino Italiae Episcopi et Or-

dinarii concedere suis presbyteris e clero saeculari litteras discessoriales, ad emigrandum in regiones Americae.

"2. Exceptio tantummodo admitti poterit, onerata Episcopi conscientia, pro aliquo eius dioecesano sacerdote maturae aetatis, sufficienti sacra scientia praedito, et vere iustam afferente emigrationis causam; qui tamen, bonum testimonium habens intemeratae vitae, in operibus sacri ministerii cum laude spiritus ecclesiastici et studii salutis animarum hactenus peractae, solidam spem exhibeat aedificandi verbo et exemplo fideles ac populus ad quos transire postulat, nec non moralem certitudinem praestet, numquam a se maculatum iri sacerdotalem dignitatem exercitatione vulgarium artium et negotiationum.

"3. Sed in huiusmodi casu, idem Italus Episcopus et Ordinarius, omnibus rite perpensis et probatis, rem, absque sacerdotis postulantis interventu, agat cum ipso Ordinario Americano, ad cuius dioecesim ille transire cupit, et habito ab ipso Americano Ordinario eiusdem sacerdotis formali acceptatione, una cum promissione, eum ad aliquod ministerii ecclesiastici munus deputandi, de omnibus et singulis ad memoratam S. Congregationem Concilii referat. Quae si tamen assentiatur, tunc poterit Episcopus discessorias litteras concedere, communicando cum Americano Antistite per secretam epistolam, nisi ei iam cognitae sint, notas emigrantis sacerdotis proprias, ad impediendas fraudes circa subiecti identitatem. Ex ea dioecesi ad aliam in America idem sacerdos emigrare ne liceat, absque nova sacrae Congregationis licentia.

"4. Excluduntur in quavis hypothesi presbyteri ritus orientalis.

"5. Quod si non agatur de emigratione, sed de alio Italiae sacerdote, qui ob suas peculiares honestas ac temporaneas causas pergere velit ad Americae partes, satis erit ut proprius Ordinarius, his perspectis, ac dummodo de cetero nihil obstet, eum muniat in scriptis sua licentia ad tempus (unius anni limitem non excedens), in qua ipsae abeundi causae declarentur, cum conditione, ut suspensus illico maneat a divinis, expleto constituto tempore, nisi eius legitimam prorogationem obtinuerit.

"6. Non comprehenduntur his legibus de emigratione in Americas ii sacerdotes, qui ad hoc speciali aliquo gaudent apostolico privilegio."

Hac lege, noxia plura remota et sublata fuerunt, non tamen omnia, neque ex toto. Experientia enim docuit, ex praepostera art. 5 superius recensiti interpretatione salutaris illius legis effectum saepenumero fuisse frustratum. Praeterea constitit, nedum ex Italia, sed ex aliis quoque Europae regionibus nimiam esse, quandoque etiam perniciosam, sacerdotum migrationem in Americam, et ad insulas Philippinas.

Quare Emi S. C. Patres, plurium Episcoporum relationibus rite, uti par erat, inspectis, eorundem Episcoporum votis obsecundantes, rebus omnibus mature perpensis, censuerunt, latius atque uberius esse hac de re providendum nova generali lege, quae his capitibus continetur:

I. Pro Italiae clericis, firmis dispositionibus contentis in circularibus litteris diei 27 mensis iulii 1890, sub numeris 1, 2, 3, 4 et 6, Ordinariorum omnium tam Italiae quam Americae conscientia super plena earum observantia graviter oneratur. Facultas vero sub num. 5 concessa circumscribitur ad casum strictae et urgentis necessitatis, ut e. g. pro gravi infirmitate alicuius in America degentis, quem christiana caritas aut pietatis officium invisere exigant, neque tempus suppetat recurrendi ad S. Sedem. Sed in hoc et similibus adiunctis causa urgentis necessitatis in discessoriis litteris clare ac determinate exprimenda erit, absentiae tempus ad sex menses circumscribendum, et de re statim edocenda S. Concilii Congregatio.

II. Extra Italiam vero, in posterum ne liceat Europae Ordinariis discessoriales pro America suis clericis largiri, nisi requisito prius consensu Episcopi dioecesis illius, ad quam sacerdos pergere cupit, permutatis ad hunc finem secretis litteris, in quibus de aetate et de moralibus atque intellectualibus qualitatibus migrantis sacerdotis Americanus Praesul doceatur. Excipitur tamen casus strictae et urgentis necessitatis, in quo, pari modo ac supra, licentia a proprio Ordinario concedi poterit, sed ad sex menses tantum valitura, adnotata causa urgentis necessitatis, et monito per epistolam Episcopo loci ad quem sacerdos proficiscitur.

Quo vero ad sacerdotes orientalis ritus serventur dispositiones datae a S. C. de Propaganda Fide, litteris diei 12 Aprilis 1894.

III. Pro migraturis denique ex qualibet orbis parte ad Philippinas insulas, eaedem leges ac normae serventur ac pro Italis sacerdotibus ad Americam pergentibus, hac tamen differentia, ut pro Europae aliarumque regionum sacerdotibus venia expetenda sit a S. Congregatione Concilii; pro Americae vero septentrionalis sacerdotibus, a delegatione Apostolica Washingtoniae.

Itaque in posterum discessoriae litterae pro clericis in Americam et ad insulas Philippinas migraturis conficiantur in forma specifica, iuxta regulas superius statutas: et aliter factae nullius valoris sint, et qua tales ab Ordinariis illarum dioeceseon aestimentur.

Facta autem de his omnibus relatione SSmo D. N. Pio PP. X in audientia diei 17 Septembris p. p. ab infrascripto Cardinali Praefecto, Sanctitas Sua decreta Emorum Patrum confirmavit, per circulares S. C. litteras publicari, et ab omnibus rite observari mandavit, contrariis quibuscumque minime obstantibus.

Datum Romae, ex aedibus S. C. Concilii, die 14 Novembris 1903.

✠ Vincentius Card. Episcopus Praenestinus, *Praefectus.*

L. * S.

C. De Lai, *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

I.

Instructio circa Debita et Obligationes Oeconomicas a Religiosis Familiis Suscipienda.

Inter ea, quae religiosis Familiis maius detrimentum afferunt, quaeque sicut earum tranquillitatem perturbant, ita bonam existimationem in discrimen vocant, praecipue est numeranda nimia facilitas, qua aliquando debita contrahuntur.

Saepe enim aes alienum inconsulto et intemperate suscipitur, sive ad excitandas domos, sive ad eas augendas et ampliandas, sive ad tyrones plus aequo recipiendos, sive ad manum apponendam operibus vel instituendae iuventutis, vel sublevandae miseriae.

Quae quidem omnia, licet vel in se, vel ratione praestituti finis, sint opera laude digna, quum tamen regulis christianae prudentiae et aequae administrationis non semper respondeant, ideoque apostolicarum praescriptionum verbis et spiritui contraria sint, Deo esse grata non possunt, nec proximo valent permansuram afferre utilitatem.

Quum autem in dies misere succrescat huiusmodi abusus, debita contrahendi absque prudentibus cautelis, et frequenter sine venia, sive Superioris generalis sive huius Apostolicae Sedis; attentis peculiaribus et extraordinariis sane circumstantiis, in quibus publicae et privatae res oeconomicae versantur; ne domus quaecumque religiosae, ex sua leviori agendi ratione, in aere alieno contrahendo damnum in posterum persentiant; sanctissimus Dominus noster Pius Papa X, habitis suffragiis Emorum Patrum Cardinalium huius sacrae Congregationis negotiis Religiosorum Sodalium praepositae, in plenario coetu ad Vaticanum habito, die 30 Iulii 1909, post maturum examen, haec decernere, statuere et praescribere dignatus est, a singulis Ordinibus, congregationibus, institutis, utriusque sexus, sive votorum solemnium sive simplicium, a monasteriis, collegiis et domibus religiosis, sui quoque iuris, vel Ordinariis locorum subiectis, apprime servanda:

I. Moderatores, sive generales sive provinciales seu regionales sive locales nulla debita notabilia contrahant, nullasque notabiles obligationes oeconomicas suscipiant, directe vel indirecte, formaliter vel fiducialiter, hypothecarie vel simpliciter, cum onere vel absque onere redituum seu fructuum, per publicum vel privatum instrumentum, oretenus vel aliter:

(*a*) absque praevio consensu Consilii generalis seu Definitorii, si agatur de Curia generali, aut de domo vel domibus, immediate iurisdictioni seu directioni Curiae generalis subiectis;

(*b*) vel absque praevio consensu Consilii seu Definitorii provincialis, et expressa licentia Moderatoris generalis, accedente voto deliberativo Consilii seu Definitorii generalis, si agatur de debitis vel obligationibus a Superioribus provincialibus vel regionalibus contrahendis seu suscipiendis;

(*c*) vel absque praevio consensu Consilii localis seu monasterii sive domus, quocumque nomine designetur, sub nullo Superiore provinciali seu regionali positae, et expressa licentia Moderatoris generalis, eiusque Consilii seu Definitorii generalis. Quod si Ordo in varias congregationes seu familias, proprium Praesidem seu Moderatorem generalem seu quasi generalem habentes, divisus sit, huius Praesidis seu Moderatoris eiusque Consilii licentia necessaria omnino erit;

(*d*) vel absque praevio consensu Consilii localis, si agatur de monasteriis vel domibus nulli Moderatori generali subiectis, accedente tamen licentia in scriptis Ordinarii loci, si monasteria seu domus huiusmodi ab Ordinarii iurisdictione vere exempta non sint.

II. In debitis vel in obligationibus oeconomicis contrahendis, habenda est notabilis quantitas, quae superat 500 libellas, nec attingit 1000, si agatur de monasteriis vel domibus singulis; quae superat 1000 libellas, nec attingit 5000, si agatur de provinciis vel quasi provinciis; quae superat 5000 libellas, si de Curiis generalibus. Quod si domus, provincia vel Curia generalis debita vel obligationes contrahere intendat, quae valorem 10.000 libellarum excedant, praeter licentiam respectivi Consilii, ut supra, requiritur beneplacitum apostolicum.

III. Non licet per diversa debita vel per obligationes diversas, quae quomodolibet contracta sint vel contrahantur, summam respectivam in praecedenti articulo expressam superare; sed omnia et singula debita omnesque et singulae obligationes, quomodolibet contracta, semper coalescunt. Ideoque nullae omnino erunt licentiae ad nova debita contrahenda novasque obligationes suscipiendas, si anteacta debita vel obligationes nondum exstincta sint.

IV. Pariter nulla erunt indulta seu beneplacita ad contrahenda debita vel ad suscipiendas obligationes, valorem 10.000

libellarum excedentia, si domus, provincia vel Curia generalis oratrix in precibus reticeat alia debita vel alias obligationes, quibus forsan adhuc gravatur.

V. Si qua autem congregatio et institutum votorum simplicium aliaeque religiosae Familiae Consilia generalia, provincialia et localia non habeant, illa intra tres menses constituant ad hunc finem vigilandae administrationis oeconomicae. Monasteria autem seu domus, quae sint sui iuris, nec Consilium libera capituli localis electione constitutum habeant, illud pariter intra tres menses sibi eligant. Consiliarii autem per triennium in officio permaneant, et sint quatuor in monasteriis vel domibus, quae saltem duodecim electores habent, et duo ad minus in aliis.

VI. Suffragia, de quibus agitur in articulo I, toties quoties exquirantur, et semper secreta atque deliberativa sint, non mere consultiva; licentiae autem, virtute suffragiorum concessae, numquam oretenus, sed in scriptis dentur. Acta vero Consilii subscribantur tum a Moderatore tum a singulis consiliariis.

VII. Graviter oneratur Moderatorum conscientia, ne per se vel oeconomum, vel aliter, consiliariis occultent, ex toto vel ex parte, bona quaecumque, reditus, pecunias, titulos, donationes, eleemosynas et alia valorem aliquem oeconomicum habentia, etiamsi data sint Moderatori intuitu personae; neque de debitis vel obligationibus quomodolibet contractis taceant; sed omnia plene, exacte, sincere, fideliter revisioni, examini et adprobationi Consilii committantur; omnia etiam documenta, bona temporalia vel oeconomiam respicientia, pariter consiliariis examinanda traduntur.

VIII. Nulla fundatio monasterii vel domus, nullaque fundationis amplificatio vel mutatio fiat, si pecunia solvenda non habeatur, et hac de causa debita vel obligationes oeconomicae contrahenda sint, etiamsi fundus vel materia ad aedificandum, vel aliqua pars aedificii gratuito donetur, vel construatur; nec sufficit promissio pecuniae etiam in magna quantitate ab uno vel pluribus benefactoribus tribuendae, quia huiusmodi promissiones saepe non adimplentur, cum periculo gravis nocumenti materialis et moralis Religiosorum.

IX. Ut pecuniae, reditus aliique proventus legitime collocentur in aliquo tuto, licito ac fructifero investimento, et ut potius in uno quam in alio investimento ponantur, requiritur votum Consilii, toties quoties exquirendum, exhibitis praefato Consilio omnibus notitiis circa formam, modum et alias investimenti circumstantias. Quod item valet pro qualibet investimenti mutatione, servatis aliis de iure servandis.

X. Quae de triplici clavi capsam claudente deque ipsius capsae visitatione, necnon de recta administratione rerum temporalium praescribuntur in constitutionibus singularum Familiarum religiosarum, si severiori ratione, quam in singulis articulis praesentis Instructionis ordinentur, accurate serventur in iis, quae ipsi Instructioni contraria non sint. Et ubi administratio temporalis per propria statuta ordinata non fuerit, omnia quamprimum ordinentur, prae oculis habitis quae in *Normis, cap. VI,* dicuntur, quaeque non solum sorores, sed et viros religiosos respiciunt, ut habetur in *nota in fine pag. 3* earundem *Normarum* posita, salvis semper praescriptionibus huius Instructionis.

XI. Fundus, legata et alia quaecumque bona, quae quomodolibet Missas adnexas habent, eorumque fructus vel reditus nullo pacto debitis vel obligationibus oeconomicis cuiuscumque conditionis sint, ne quidem ab breve tempus, gravari possunt; et pecuniae pro Missis manualibus vel aliis celebrandis acceptae, ante ipsarum celebrationem, nullo pacto nullaque de causa, neque ex toto neque ex parte expendi possunt, sed integre servari debent. Qua in re speciali vigilantia procedant tum Moderatores tum consiliarii.

XII. Quae de dotibus monialium et sororum non alienandis ab apostolica Sede iamdudum statuta sunt, erunt apprime servanda. Nullo igitur pacto neque cuiusvis utilitatis intuitu fas erit capitalia huiusmodi dotum consumere, quousque respectivae moniales vel sorores vivant; sub poenis a iure determinatis. Et Apostolicae Sedis venia erit expetenda, si ob gravissimas circumstantias perutilis iudicetur etiam unius tantum dotis alienatio.

XIII. Donationes, etiam titulo eleemosynae vel subsidii,

non fiant, nisi iuxta conditiones a Sancta Sede praescriptas, et iuxta mensuram in singulis constitutionibus ordinatam, vel a capitulis, et in eorum defectu, a Superioribus generalibus cum respectivis Consiliis legitime determinatam.

XIV. Omnia, quae in hac Instructione praescribuntur, non solum Ordines, congregationes et instituta virorum, sed etiam monialium et sororum respiciunt. Violatores autem earundem praescriptionum graviter puniantur, et si violatio sit de iis, quae de iure communi vel iuxta praesentem Instructionem apostolicum beneplacitum requirunt, poemis ipso facto subiaceant, alienatoribus bonorum ecclesiasticorum inflictis.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Fr. I. C. Card. VIVES, *Praefectus.*

L. * S.

D. L. JANSSENS, O.S.B., *Secretarius.*

II.

DUBIA DE NULLITATE PROFESSIONIS SOLEMNIS EIUSQUE EFFECTUUM A NONNULLIS MONIALIBUS EMISSAE, NON PRAEMISSO TRIENNIO VOTORUM SIMPLICIUM EX IGNORANTIA DECRETI " PERPENSIS ".

Per decretum sacrae Congregationis Episcoporum et Regularium d. d. 3 Maii 1902, quod incipit *Perpensis,* iniunctum fuit monialibus cuiuscumque Ordinis, ut, peracta probatione et novitiatu, vota simplicia emittant, nec ad solemnem professionem admitti possint, nisi expleto triennio a die, qua vota simplicia emiserunt; ita nempe " ut si qua, non exacto integro triennio, ad professionem solemnem, quacumque ex causa, admitteretur, professio ipsa irrita prorsus foret, et nullius effectus (Decretum *Perpensis,* II) ".

Cum autem huiusmodi decretum in notitiam aliquot monasteriorum vel monialium nonnisi post aliquod temporis spatium venerit, admissae fuerunt ad professionem votorum solemnium nonnullae novitiae immediate post novitiatum, ex decreti ignorantia. Hinc quaeritur:

I. An professio, quam moniales praedictae emiserunt post diem 3 Maii 1902, tamquam solemnem, non praemisso trien-

nio votorum simplicium ex ignorantia decreti *Perpensis,* haberi debeat tamquam nulla? Et quatenus *Affirmative:*

II. An professio, in iis circumstantiis emissa, debeat saltem haberi valida, uti professio simplex?

III. An renuntiatio, donationes etc. a moniali factae occasione talis invalidae professionis, habendae sint tamquam nullae, ac proinde res donatae ab illa legitime repeti possint cum dote?

Emi Patres sacrae Congregationi negotiis Religiosorum Sodalium praepositae, in plenario coetu habito ad Vaticanum die 30 Iulii 1909, re mature perpensa, respondendum censuerunt:

Ad I. *Affirmative.*

Ad II. *Negative.*

Ad III. *Affirmative.*

Quibus omnibus sanctissimo Domino nostro Pio Papae decimo per infrascriptum Secretarium sacrae Congregationis de Religiosis sequenti die relatis, Sanctitas Sua responsiones Emorum Patrum approbare et confirmare dignata est.

Fr. I. C. Card. Vives, *Praefectus.*

L. * S.

D. L. Janssens, O.S.B., *Secretarius.*

III.

Decretum de Quibusdam Postulantibus in Religiosas Familias non Admittendis.

Ex audientia SSmi, die 7 Septembris 1909.

Ecclesia Christi, licet spirituali gaudio afficiatur, quum fideles matura deliberatione et recta intentione statum perfectionis in religiosis Familiis amplectuntur, qualitatis tamen quam numeri potius sollicita, ingressum in novitiatum et professionem votorum ita moderata est, ut eos tantum decreverit ad evangelica consilia in religiosis Domibus servanda esse admittendos, qui divinae vocationis argumenta praeberent. Ipsum quoque probationis tempus, quod votorum emissionem praecedit, ad hoc instituit, ut animi non solum religiosis imbuerentur virtutibus, sed etiam a Superioribus rite explorarentur.

Debilitata tamen in regionibus non paucis vitae christianae disciplina, Apostolica Sedes ingressum in religiosas Familias,

examen tyronum et experimentum vitae religiosae, paullatim, progressu temporis, severiori quadam ratione ordinavit, editis ad rem legibus, quae spem perseverantiae et prosperi exitus firmiorem redderent.

Quum vero compertum sit, longe melius esse, ut aliqualiter claudantur ianuae ingredientibus, ne postea late reserentur exeuntibus, sanctissimus Dominus noster Pius Papa X committere dignatus est huic sacrae Congregationi negotiis Religiosorum Sodalium praepositae, ut severiori huiusmodi Ecclesiae disciplinae insistens in admittendis alumnis ad novitiatum et vota, haec statueret, ab omnibus religiosis virorum Familiis, graviter onerata Superiorum conscientia, fideliter in posterum servanda, quae sequuntur:

Nullimode, absque speciali venia Sedis Apostolicae, et sub poena nullitatis professionis, excipiantur, sive ad novitiatum sive ad emissionem votorum postulantes:

1.° qui e collegiis etiam laicis ob inhonestos mores vel ob alia crimina expulsi fuerint;

2.° qui a seminariis et collegiis ecclesiasticis vel religiosis quacumque ratione dimissi fuerint;

3.° qui, sive ut professi sive ut novitii, ab alio Ordine vel congregatione religiosa dimissi fuerint; vel, si professi, dispensationem votorum obtinuerint;

4.° qui iam admissi, sive ut professi sive ut novitii, in unam provinciam alicuius Ordinis vel congregationis et ab ea dimissi, in eandem vel in aliam eiusdem Ordinis vel congregationis provinciam recipi nitantur.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Fr. I. C. Card. VIVES, *Praefectus.*

L. * S.

D. L. JANSSENS, O.S.B., *Secretarius.*

ROMAN CURIA.

Official announcement is made of the following honors:

8 July: John F. Carroll, of New York, raised to Knighthood in the Order of St. Gregory the Great (civil rank).

17 August: The Very Rev. D. Alphonsus Bronsgeest, Vicar General of Baker City, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. Congregation of the Sacraments: 1. Answers in the *affirmative* the question whether a bishop enjoying the privilege of conferring sacred orders *extra tempore et non servatis interstitiis* is at liberty to use this faculty also in ordaining candidates who do not belong to his jurisdiction, provided they have dimissorial letters from their own bishop.

2. Decides that the faculty for dispensing from matrimonial impediments in the case of imminent danger of death, as set forth in article VII of the Decree *Ne temere*,[1] does not apply to those who live in concubinage, but to any other cause for the relief of conscience and (should the case require it) for the legitimation of the offspring.

S. Congregation of the Holy Office reaffirms a decision of 28 March, 1906, permitting a confessor to dispense in urgent cases from the note of irregularity following upon censures *speciali modo Summo Pontifici reservatis*, from which he absolves under the usual conditions when it would be inadvisable for serious reasons to defer the absolution.

S. Congregation of the Consistory: 1. Publishes a Pontifical order by which the ecclesiastical colleges hitherto subject to the Propaganda are to depend hereafter on the S. Congregation of the Consistory. The students continue to receive their dismissorial letters from the Cardinal Prefect of Propaganda in his capacity of Cardinal Protector, if they have hitherto enjoyed such protectorate. The other colleges

[1] "When danger of death is imminent, and where the parish priest, or the Ordinary of the place, or a priest delegated by either of these, cannot be had, in order to provide for the relief of conscience and (should the case require it) for the legitimation of the offspring, a marriage may be contracted validly and licitly before any priest and two witnesses."

in Rome that do not come under this category are to obtain special Cardinal Protectors, and the colleges outside of Rome are to make provision for dimissorial letters in accordance with their separate approved constitutions.

The colleges in Rome are: the North American, English (and the College Beda for converts), Canadian, Irish, and Scotch.

Outside Rome: Josephinum, Columbus, Ohio; Americanum, Louvain, Belgium; English and Scotch Colleges, Valladolid, Spain; English College, Lisbon, Portugal; Irish College, Paris; All Hallows, Ireland; Brignole-Sale in Genoa, Italy.

The rectors of colleges granting dimissorial letters are to advise the respective Ordinaries of the candidates for Orders, once before the conferring of Minor Orders and again once before Sub-deaconship is conferred, in order to ascertain whether there is any obstacle to the lawful ordination.

The oath heretofore administered to the *ordinandi* is to be altered as to its title, that is the *titulus missionis* becomes *titulus servitii ecclesiae*.

Another oath formerly administered to the alumni of some of the colleges soon after their entrance into the seminary, and pledging them to the observance of the rules of the institution, and binding them not to enter a religious order without explicit permission of the Holy See, is sanctioned in a slightly modified form. Only the English College in Lisbon (Portugal) retains the old formula in use in that seminary. The American College in Louvain, where students have not been hitherto pledged to the oath, is to require a separate declaration in writing from each student, not attached to the Propaganda, that he will faithfully serve the diocese to which he belongs. A copy of this promise is kept in the archives of the College.

2. Issues a confirmation of the regulations, published 18 December, 1906, touching the use of the Slavonic language in the Liturgy.

3. Assigns a certain portion of the territory of the Diocese of Nicolet to the metropolitan See of Quebec.

S. CONGREGATION OF THE COUNCIL: 1. Decides that the observance of the fast prescribed for the eve of the consecration of a church, and binding upon those "qui petunt ecclesiae consecrationem", is to be interpreted in the more literal sense.

2. Confirms the regulations, issued 14 November, 1903, concerning emigration of European, notably Italian, priests to America, and of priests, especially Americans, to the Philippine Islands. Visits, apart from those made with a purpose of acquiring domicile, are restricted, and dimissorial letters are to be issued with the approbation of the S. Congregation, or, in the case of American priests going to the Philippines, under the authority of the Apostolic Delegate at Washington.

S. CONGREGATION OF RELIGIOUS: 1. Legislates in regard to the financial responsibilities assumed by Religious Institutes, making it their duty to act as a corporate body by the formation of an advisory board (counselors). It limits the extent of building operations, the assumption of debts and mortgages.

2. Reiterates the decree of 3 May, 1902, by which solemn vows are not to be taken until three full years have elapsed after the completion of the novitiate; that is, the time when first temporary vows are made. The S. Congregation furthermore declares all solemn vows made since 3 May, 1902, and in violation of the aforesaid decree, to be invalid as contrary to the expressed law, and hence rescinds all obligations, such as bequests or donations made by the professed candidate under the above circumstances.

3. Restricts the admission of applicants to Religious Orders, without special permission of the Holy See, in case of persons who have been dismissed from seminaries or religious institutes, or of those who have obtained dispensation from vows made in another religious institute.

ROMAN CURIA publishes list of recent appointments.

SHAKESPEARE'S PRESENTATION OF JOAN OF ARC.

The beautiful and tragic story of the " Maid of Orleans ", which has always had a particular attraction for readers of ecclesiastical history and hagiographers, has received a new and intense interest from the solemn declaration of her Beatification pronounced last April by our Holy Father Pius X.

The whole world is now ringing with the name of the gentle but intrepid " Pucelle ", and as the months go by the interest is by no means flagging. Her career is being studied from new standpoints; her character gauged by hitherto untried standards, and tributes to her sanctity, and sincerity, and truthfulness are coming forth from sources which hitherto could find nothing praiseworthy in her, but all to the contrary.

I trust that this little sketch may be deemed worthy of a place in the pages of the ECCLESIASTICAL REVIEW. In the month of April last Joan of Arc was declared by Pope Pius X as deserving the honored title of " Blessed ", or, as it is stated in liturgical language, " She was beatified ". The meaning of this is that after the most severe scrutiny, thorough investigation, and historical research, all the accusations which had been heaped upon the memory of this remarkable woman have been refuted and proved to be calumnies; not only *that,* but she has been declared to have been endowed with the great virtues of humility, truthfulness, modesty, and chastity, and this " in a heroic degree ". Indeed, notwithstanding the very extraordinary circumstances of her life; notwithstanding the fact that she had donned male attire among the rough soldiery, unprotected, there never was the slightest word of suspicion breathed regarding her; never was any attempt made to sully her reputation for modesty and propriety. On the contrary, it is stated in the annals that at her approach the rudest and most ribald of the soldiery were overawed and silenced. She inspired a sentiment of respect and chivalrous devotion in all who came near her. Not the boldest of the rough troopers dared to utter a profane or improper word in

her presence. She was surrounded as it were by an impregnable wall of virtue and a halo of sanctity.

It is unfortunate that the first one to attempt to cast a slur upon the fair fame of "La Pucelle" should be our great poet, William Shakespeare. During the whole proceedings of the disgraceful trial in which she was so cruelly and unmercifully treated, so unjustly condemned and executed, not one word was heard against the purity and virtue of her life. If anything of that nature could have been brought against her, we may be sure that those bitter and relentless enemies would not have been slow in urging it, yet as a matter of fact no such accusation was made. At her trial she was accused only of sorcery, witchcraft, communication with evil spirits, heresy; nothing else. It is a blemish upon the reputation of the great "Bard of Avon" that he should have allowed himself to besmirch her noble character; nor can that error be redeemed by the beautiful things he said about her elsewhere. What seems like a prophetic declaration of her ultimate complete justification in the process of her beatification:

> No longer on St. Denis shall we cry
> But Joan La Pucelle shall be France's Saint—

or even more clearly:

> We'll set thy statue in some holy place
> And have thee reverenced *like a blessed saint*—

has been interpreted in a sense not entirely favorable, because he puts these words in the mouth of his French characters, which gives to them something of the air of a taunt or derision, at least to English readers.

It is of course admitted that English prejudice naturally condemned Joan as the cause of the defeat of their arms in France, and there can be no doubt that Shakespeare found himself more or less compelled to accept the prejudices of his countrymen and inclined to pander to the prevalent judgment of the corrupt court of Elizabeth. Still it is clear to any one reading the first part of *Henry VI*, that the great playwright

goes altogether beyond the bounds of decency or a fair appreciation of the character of the Maid of Orleans, by accepting as true the distorted reports which to the ignorant have become facts of history. That Shakespeare's, as well as Schiller's presentation of Joan of Arc, is a travesty of historical facts, and a most wanton insult to an unblemished character, is not to be questioned by anyone familiar with the documentary evidence of her trial.

Thus, on the first introduction of "La Pucelle" on the stage (Act I, Scene 2), where she appears before Charles in the Court of Chinon, he makes her draw her sword and fight in single combat with the king as a proof of her valor. This scene is entirely arbitrary and contrary to historical fact and to the whole spirit and ethos of the Maid's marvelous career. It is true she bore her "keen-edged sword

> Decked with five flower-de-luces on each side;
> The which at Touraine, in St. Katharine's Churchyard,
> Out of a great deal of old iron I chose forth."

As a matter of fact she got the sword under the altar, having by some mysterious knowledge been made aware of its existence there; but she never drew it or used it upon any man. Once only did she unsheath it and use it, but it was upon a forward woman of loose character who came to demoralize the military. The Maid struck this impudent woman across the shoulders with the *flat* of the sword, and in the act it broke into three pieces. She never after carried a sword, but trusted to her mystic banner.

Shakespeare then introduces a very indecent scene of love-making between the Maid and the Dauphin Charles. It is void of all historical foundation, and is only intended to lower the character of the Maid.

In another scene (Act I, Sc. 5) he makes her fight again hand-to-hand with Talbot, and puts into the mouth of the latter such choice language as this,

. . . . I'll have a bout with thee,
Devil or Devil's dam . . . .
Blood will I draw on thee: thou art a witch,
And straightway give thy soul to him thou serv'st. . . . .
I will chastise this high-minded strumpet . . . .
. . . . that witch,—that damned sorceress
Hath wrought this hellish mischief. (Act III, Sc. 2.)

All this, though rough and unrefined, might be tolerated and passed over as being not out of keeping with the gross spirit of the time of Elizabeth and the bitter hatred of Joan which prevailed. It does not go outside the general sentiment of the day, which branded the gentle "Maid" as a foul sorceress having communication with the evil spirits of darkness. But in the last act Shakespeare becomes unspeakably coarse and brutal, as he was well able to be. He introduces, quite at the end of the play (Act V, Sc. 4) a poor shepherd, as the father of Joan. There is no apparent reason for this scene. It is in no way connected with the plot of the play, nor is it required for any scenic effect; any histrionic *dénouement;* nor has it any historic value. The one and only object for which it is presented is to degrade to the lowest depths of baseness, ingratitude, inhuman hard-heartedness, and silly vanity, coarseness of mind and heart and lewd sense—the sweet and chaste *Pucelle d'Orléans.*

The poor old shepherd comes seeking for his daughter; he has sought her "Through every country far and near." And now at last he finds her about to be delivered up to "a cruel, timeless death". In broken-hearted agony he cries out:

Ah! Joan, sweet daughter Joan, I'll die with thee.

Instead of being touched by this heart-rending appeal the poet shows the gentle Joan devoid of all filial affection. She disowns her poor old father in the following (I would almost be inclined to say) impious manner:

Decrepid miser, base ignoble wretch,
I am descended of a gentler blood;—
Thou art no father, nor no friend of mine.—

Then when the father insists strongly but affectionately, Joan replies, " Peasant avaunt! " and turning to the English lords she continues,

> You have suborned this man,
> Of purpose to obscure my noble birth.—

The father then bursts forth into a diatribe, not too strong indeed, were Joan really guilty of such baseness, yet altogether too coarse and vulgar to bear being reproduced here. The old man then disappears from the scene and the play, this being his one and only appearance. Joan is then made to go on in a boastful and vain speech, declaring that she is " the progeny of kings ". She proclaims her own innocence and purity in high-sounding terms.

> Joan of Arc hath been
> A virgin from her tender infancy
> Chaste and immaculate in every thought.

But when she finds that she can make no impression on her hard-hearted executioners by such lofty pretensions, she cringes in most abject manner, and accuses herself of a life of crime and immorality. She hesitates not to declare herself, at the cost of all womanly shame and modesty, to be in such a condition as must prevent them from executing her, lest it should involve the slaughter of a yet unborn innocent life! The language is too vile and abominable to be repeated, and the calumny against the noble " Maid " is intolerable and un-Christian.

Many students of Shakespeare have labored hard to prove that he was Catholic, and indeed even in this very play there are sentences which show that at least he was fully acquainted with Catholic doctrine. This appears from words already quoted concerning the canonization of Joan; and again (Act IV, Sc. 3), in the following line he shows his belief in prayers for the dead, or at least his knowledge of that Catholic doctrine:

> Then God take mercy on brave Talbot's soul.

But it is hard to believe that any one who had not lost all sense of Catholic teaching, nay of Christianity, could ever have sunk to such a depth of brutality. It is not to be wondered at, either, that the mind of the youth of England, which is steeped in the spirit and atmosphere of Shakespearean literature from its very earliest years, should find it hard to shake off the deep-rooted prejudice against *La Pucelle*. Indeed the Catholic mind of England, owing to the peculiar circumstances of Joan's life, has been warped and blinded to her true character. Hence we find that even Lingard, a man of such well-balanced and judicial mind, and endowed with such a vast fund of information, is content to allow her to be considered as the victim of "mental delusions".

Now, however, after well-nigh seven centuries the process of justice, commenced at the "Trial of Rehabilitation", twenty-five years after Joan's cruel martyrdom, has been successfully brought to completion. She is now raised to the highest pinnacle of honor. Her vocation to save France from English dominion has been approved of as of Divine inspiration: her "voices" can not any longer, at least by a Catholic, be pronounced "hallucinations" or "mental delusions". Her life is now pronounced by the highest ecclesiastical authority to have been one of heroic virtue. We are now authorized to pray to her, as one holding a place in the ranks of the Saints. It only now requires the solemn formality of a Canonization to give her her true crown of glory on earth, and to place her among the galaxy of the martyrs who have "whitened their robes in the Blood of the Lamb".

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THE VERNACULAR IN THE CONGREGATIONAL CHANT OF THE LITURGY.

(*Communicated.*)

The contribution of the "Parroco di Campagna", in the June REVIEW, to the most interesting controversy on the advisability of adopting the vernacular in the liturgy, suggests a possible solution of this difficult problem.

The late Dr. Campbell, who opened the present controversy with a very able and forcible plea, spoke for *the people.* Most of those who answered him and differed from him are speaking for *the Church,* and especially for *the clergy.* They point out how the outward unity of the Church might suffer; they enlarge on the difficulties that any change would involve; they dwell on the inconvenience to which priests might be put. These arguments against the vernacular are well taken, but the question still remains, *do the people* receive all they are entitled to under the present arrangement?

It is well known that an ordinary Italian layman is quite capable of reciting and understanding the Pater, Ave, Credo, Confiteor, and other prayers in the official language of the Church. It is equally well known among us that this is not the case with the members of non-Latin races.

Is there not a possibility that those who framed the laws imposing the Latin ritual on the Universal Church, did not fully appreciate how much *the people* of non-Latin races lose by the present arrangement; how much of the beauty of the Liturgy remains hidden to them; how difficult it is for them intelligently to appreciate the lessons which the Liturgy is intended to convey to the people?

It is difficult to see how any one who fully realizes these obstacles in the case of non-Latin races, can fail to agree with the earnest and able pleas in the July REVIEW and *Pastoral Blatt* for an official translation into the vernacular of some parts at least of the Roman Ritual, and the use of the vernacular in parts of the administration of the Sacraments.

The reasons advanced for the adoption of the vernacular in the Liturgy of the Mass are not equally cogent. The fact that the Church in ancient and recent times has granted to some rites the privilege of celebrating Mass in other languages than the Latin, would argue for the *possibility* of extending similar privileges to other races, but it is not *probable* that what is now the exception will ever become the rule, and it is at least doubtful whether such a change would not result in more harm than good.

Is there however no *via media* to be suggested, which would place the people in a better position to follow, understand, and appreciate the Liturgy of the Mass, without interfering with the evident benefits that accrue from the priests celebrating in the official language of the Universal Church?

The reference in the contribution of the " Parroco di Campagna " to the beauties of the Improperia of Good Friday suggested such a *via media* to the present writer.

Let no further change be made as to the language of the celebrating priest; but is it equally necessary and beneficial that the *choir* must sing in the official language? Would it be too much to ask that the choir, or still better, wherever possible, the congregation, be allowed to sing some of the parts of the Mass in the vernacular?

In case such a permission be granted by the Holy See, " the convenience of a common language ", and " the suggestiveness of an unknown language ", would still be amply safeguarded; the atmosphere of the Holy of Holies would still be surcharged with the " cloud " of mysteriousness that is supposed to produce " the thrill of awe ", and yet a tiny " pillar of fire " would then relieve the monotony of night so long imposed on the poor people, even as the feeble, flickering flame of the Sanctuary Lamp speaks to the devout worshipper of the wonders of the Hidden Presence.

In order to settle the question whether such an innovation as would allow the choir to sing in the vernacular parts of the Mass, would be justifiable and advisable in itself, as well as beneficial to the people, it must be determined what is *de facto* and *de jure* the function of a choir in the solemn celebration of the Mass. There are those who stoutly maintain that the " gallery choir " is a more or less inadequate substitute for the " sanctuary choir ", and that the office of the choir is merely and solely to assist the celebrant in the same manner as the altar-boy assists or " serves " at a Low Mass; and that therefore the same reasons which hold for the celebrant employing the Latin tongue, with equal force apply to the choir. Is there anything in ancient Catholic traditions, if we pass over

comparatively modern innovations and restrictions, to prevent us from granting that the choir may be supposed in a certain sense at least, to represent the people?

It can hardly be denied that in the primitive Church, when the celebrant and his assistants, the inferior clergy, used the Greek or Latin, a language understood by the congregation, the people took an active part and recited aloud portions of the Liturgy. A glance at the early Liturgies proves that the people recited the Kyrie, gave themselves the "Responses" to the greetings and exhortations of the celebrant, recited the Sanctus, Benedictus, and the Pater Noster, and other parts of the Mass. It seems beyond dispute that in the primitive Church there were three distinct and *active* participants, the celebrant, the assistants or inferior clergy, and the people. It is equally true that at present the people have been most successfully shut out, and that the only active participation allowed to them is the privilege of stirring up within their souls whatever devotion, in spite of all kinds of difficulties and distractions, they can elicit through their own silent meditations or through the reading of their prayer-books.

If we are allowed to presume that one of the functions of the choir, as it is now constituted, is to represent in a manner the people, then here is the last vestige of any active participation in the Liturgy on the part of the congregation.

The members of our church choirs in this country who are sufficiently familiar with the Latin tongue, form an insignificant minority. Most of them sing what neither they themselves nor those who listen to them understand. If then to some it seems unnecessary and unreasonable that the priest addressing himself to God in the name of the Universal Church and in behalf of his people, should employ a language intelligible only to himself and unknown to most, if not to all, of those present, it would seem far more unnecessary and unreasonable for the people or their representatives to perform their part in a language that they do not understand. Unless it can be proved that there is any *intrinsic* merit in the Latin language that makes it, and it *alone,* acceptable to God, it is

hard to see why the choir might not be allowed to sing even at High Mass parts of the Mass in the vernacular.

It is a custom at least in many countries to read the Epistle and Gospel of the Mass in the vernacular. If this is good for the people and sanctioned by the Church, why not allow the choir to sing the Kyrie, the Gloria, the Credo, the Sanctus, the Benedictus, and the Agnus Dei in the vernacular? In the course of time, the entire congregation might be able, if encouraged to do so, to join in singing these beautiful hymns and thus be restored to the place they once held in the primitive Church; the Liturgy would then no longer be to them an entirely closed book; some of its beauty would again be unraveled to them, and there would not be so much danger as there is now, that their presence at the august Sacrifice would be merely a physical one.

In regard to the " Responses ", as these are addressed directly to the people, it would seem proper that the people or choir should answer them in the vernacular; but on the other hand, so long as the celebrant employs the Latin language, it would seem more congruous that the choir in answering him use the same language; but these Responses are so short and so frequently repeated that even now well-instructd Catholics understand what " Et cum spiritu tuo " means.

That such a change would please the people and the choir may easily be seen from the difficulty some pastors have in restraining the choir from singing an English Offertory. That the people love to take some active part in the public services of the Church is evidenced from the eagerness with which they join in the recitation of the Rosary, the Litanies, and the Way of the Cross. Take, for instance, the Way of the Cross; while this devotion is not of obligation like the precept of hearing Mass on Sunday, few pastors experience any difficulty in filling their churches during the Friday evenings of Lent. And if this is so, the explanation lies in the fact that the Way of the Cross, though a mere devotion, *reaches* the people; in it they feel that they have an active share, and therefore they love it and love to come to it. Better perhaps than any argument

that might be advanced, would it be to refer the reader to the "striking" picture given us by Canon Sheehan in his latest novel, *The Final Law,* of the anxiety and ability of the poor old blind Betty Lane to follow the Rev. Dr. Gray offering the Holy Sacrifice in her humble home.

If the choir were allowed to sing in the vernacular the parts of the Mass indicated above, these parts ought to be sung in such a way that the people could follow and understand the words. If the operatic church music condemned by the Holy Father in the Motu Proprio were to continue in use, it would indeed little matter in what language the choir sang, for few, if any, could follow the words even if the vernacular were used.

But it would seem possible to set these parts of the Mass to a music that would bring out the words and their meaning more prominently. In this way, the introduction of the vernacular into the choir would necessarily help to carry out the laudable reforms in church music laid down in the Motu Proprio; whilst as long as the Latin is used exclusively, the temptation to employ more or less operatic music will remain, for as far as the people of the non-Latin races at least are concerned, the only thing that appeals to them in the present arrangement is the harmony of sound. Of the words they do not understand anything.

GEO. A. ARCTANDER.

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ALTAR BREADS.

Qu. I have read with interest the article which appeared in your June issue of the REVIEW concerning "Altar Breads," and I am somewhat surprised that the matter has not been further treated in the July or August issues. The question is so important, since it concerns the Sacrifice of the Mass, and the Reservation of the Holy Sacrament, that I, for one, believe there should be some pronouncement upon the subject for our country because of the fact of climatic differences.

Here in Canada, and I may say in the Northern parts of the

United States, our climate differs so much from that of Italy, Spain, France, Belgium, and such countries, that the prohibition to use, in Belgium, breads three months old in winter, and six months in summer, might be so changed as to permit us to use breads that are two months old in summer and three or four months old in winter. Taking into consideration our cold, dry climate, I feel satisfied that altar breads continue perfectly fresh throughout our fall, winter, and spring months, which means a period of seven or eight months; at least it is so in this part of Ontario.

Having too large a supply of small breads on one occasion in the past, I left them in a tin box tightly closed, but secured fresh breads each month for use; These first breads referred to were got about the month of April or perhaps May. Now, in September of that year I emptied the box of its contents, and I can assure you that, after that period of four or five months, I could detect no difference between those old breads, and those received a week or so before.

To further show that our climate is favorable to the keeping fresh of altar breads, I recollect, when in the Seminary some fifteen or sixteen years ago, that in speaking of the age of altar breads allowable for use, one of our professors stated that he knew of a case of an altar bread that had been placed between the leaves of a book, and six months afterwards it was found to all appearances to be fresh.

Considering then our dry and cold climate, unless some pronouncement is made to the contrary, can we not assume that here in our country breads two months old in summer and four months in winter, may be validly and licitly used for the Holy Sacrifice of the Mass and for the reservation of the Sacrament?

PASTOR.

Resp. Our correspondent quoted in the June number of the REVIEW "the only authoritative declarations of the Church on the subject" (p. 763). Apart from these decisions the question depends upon the time-limit of chemical change in bread. This, of course, varies with climate and other physical circumstances. A writer in the Münster *Pastoral Blatt* adduces the authority of the renowned chemist Liebig for the

statement that even when the particles of bread are most carefully protected from humidity, there is no certainty that their substance remains unchanged after the lapse of six weeks.[1] Obviously, our senses are no safe criteria of chemical change. The subject is one that deserves discussion, however, and it may be that some of our readers could offer the results of personal experience thereon.

FATHER BOARMAN'S CATECHISM.

"A Catechism of Christian Doctrine, prepared by M. I. Boarman, S.J." (1909), assuredly possesses many admirable qualities as a catechism for children. There are, however, some inaccuracies that could be very well avoided, and certain features that could be eliminated with much profit to the manual. Let me enumerate a few.

Pg. 11. The statement that "man is made of a body and a ***spiritual*** soul" savors of tautology. There is indeed a distinction which has sanctioned the use of that term in speaking of the brute instinct as the *animal* soul, but that is not for children. ***Ibid.*** What is the authority for saying that God "breathed a living soul into the rib of Adam whence Eve was made"?

Pg. 13-15. When will we get away from that uncertain date of history that Christ came on earth 4000 years after the sin of Adam? And the other, that Christ was born "about 1900 years ago"?

Pg. 15. I question the advisability of treating about the fact of St. Joseph as a foster-father, and entering into the reasons why such was needed in the case of the Blessed Mother. They are not questions suitable for discussion in children's catechisms.

Pg. 16. Would it not be better to say that Christ saved us by His *life*, sufferings, and death? (Life is omitted.)

Pg. 19. Among the "chief works of Christ" the *miracles* are omitted.—***Ibid.*** The definition of "Tradition," viz. "those truths and practises which the *apostles* taught by word, etc." is peculiar if not inaccurate.

[1] Vol. VI, 1868, p. 30; quoted by Van der Stappen, *Liturgica Sacra*, Vol. iv, p. 124.

Pg. 21. The statement that "the unbroken line of Popes from Peter to our day proves that the Catholic Church is the Church which Christ founded" is obscure.

Pg. 23. "Those are out of the body of the Church but belong to the soul of the Church who, without any fault of their own, *cannot* know the true Church; etc." Would it not be more correct to say, *do not?*

Pg. 27. "Pledges and firm resolutions are not vows; for they do not bind under pain of sin." This is rather peculiar doctrine, i. e. as to reason and as to binding power of pledges, etc.

Pg. 32. Why say that we in this country "should keep the Holy days of Obligation as we should keep the Sundays?" We should not, because we could not and nowhere do so.

Pg. 36. We find six "sins against the Holy Ghost." Why only six? Is not every sin one against the Holy Ghost? Or is there only *one* to which that phrase is limited?

Pg. 36. Hell is defined only as a *place*; "state" is omitted.

Pg. 37. Is not "*merit* Hell" rather a queer expression? "Deserve" would be better.

Pg. 40. The following could be omitted with benefit to the children, viz. "Christ chose outward signs to convey His grace, that the faithful might be united, know His graces better, and be excited to devotion by visible signs and ceremonies."

Pg. 41. "The Baptism of Desire is a wish for baptism that goes with perfect love of God." What does that mean?

Pg. 42. In Confirmation, "the oil signifies *grace* etc." This is a rather obscure answer.

SCRUTATOR.

Criticisms and Notes.

CHRISTUS, LUX MUNDI: DIE PARABELN DES HERRN IM EVANGELIUM, exegetisch und praktisch erläutert von Leopold Fonck, S.J., Dr. theol. et phil. ord. Prof. der Theol. Universität Innsbruck. Dritte, vielfact verbesserte und vermehrte Auflage. Approb. und Geleitswort d. hochw. Bischofs von Rottenburg. Innsbruck: Felizian Rauch (Karl Pustet); Regensburg, Rom, und New York: Fr. Pustet. 1909. Pp. 925.

THE SUNDAY EPISTLES. By Dr. Benedict Sauter, O. S. B., Abbot of Emaus, Prague. Edited by his Monks. Approbation of the Archbishop of Freiburg and the Lord Abbot of Beuron. Translated by J. F. Scholfield. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1909. Pp. 558.

For the parish priest in America these two stately volumes supplement each other, and furnish abundant, sound, and accurately critical material for the practical study of the Epistles and Gospels. Father Fonck deals indeed, properly speaking, only with the parables contained in the Gospels, but he touches so constantly upon every portion of the New Testament field, by way of illustration and confirmation, that his erudite study is a helpful treasure-house for the widest homiletic information. It is, of course, written in German; but we may confidently look before long for a good translation of so thorough a work which, since its appearance in 1902, has gone into two enlarged editions. Father Fonck's recent call, moreover, to the presidency of the Pontifical Biblical Institute makes a wider knowledge of his works desirable. He has not been lacking in scholarly productiveness, although his books appeal less to the showy forms of theological research and Biblical criticism than those of men whose study includes something of the art of platonic sensationalism, and who, like Professor Haeckel of Jena, make a great name and fame for scientific research by writing books that lack the fundamental constituent of sincerity in method and of the truth of facts. Father Fonck's books bear the marks of a unique power to systematize and to probe in matters of scientific research. These are the two qualities that distinguish the true critic, and if anyone doubt the author's profound ability in

this direction, let him read carefully his volume on the methodical pursuit of academic studies (*Wissenschaftliches Arbeiten*), in which he manifests not only the keen intellect that knows how to discriminate in the abstract but also a broad survey of every topic within the range of academic studies. This book alone would prove the wisdom of the choice that placed him at the head of the Biblical Institute. But his volume on the Miracles of Christ (*Die Wunder des Herrn im Evangelium*) and his defence of the Sacred Text in its historical and critical aspects (of which, we are glad to see, a new edition is in press), bear ample testimony to the superiority of his Biblical scholarship and his scientific judgment. These statements will give the reader the assurance that the volume here briefly discussed is an important contribution to the literature of its subject. In fact we have very little on the question, since P. Alphonse Salmeron wrote his *De Parabolis*, that bears any proportion to what has been done on the part of non-Catholic and anti-Catholic writers, although the labors of Dr. Jacob Schäfer and a few other authors have sought to do justice to the homiletic aspects of the themes, not indeed without due attention to the exegetical questions mooted in our day, but still without that complete apparatus which makes Father Fonck's studies of the Life of Christ, of which these expositions of the parables form a part, superior to them.

The most valuable part of the work is to our mind the thoroughly erudite introduction (*Vorbemerkungen*) in which the author discusses the form and value of teaching in parables as exemplified in classical pagan as well as in the Scriptural writers of the Old and New Testaments. He distinguishes the varying purposes of our Lord's parables with regard to His disciples and with regard to the incredulous mass of the people whose minds were dominated by the crass methods of the Pharisees. He lays down the formal principles upon which the exposition of the parables must be undertaken, and he shows the special significance which Christ's parables assume as an illustration of the Kingdom of Heaven and the character of the Church on earth.

In treating the parables in detail, Father Fonck groups those that explain the nature and effects of the Kingdom of Christ as an introductory; then follow the parables which appeal to the

individual members of that Kingdom, defining their position and duties. A third group sets apart those parables in which our Lord pictures Himself and His Heavenly Father as the head of the new Kingdom, and emphasizes His relations to the members. He is the "Lux Mundi", the "Vine", "the Good Shepherd", the Father who welcomes the "Prodigal Son". It is needless to say that, so far as exegetical science has opened to students a new way to exact knowledge of the Gospel statements, Father Fonck takes account of its results. He frequently ventures on paths that are new to the traditional interpreters of the New Testament, but his opinions are not the haphazard and desultory speculations of which he furnishes frequent specimens in his references to Renan, Strauss, and their modern imitators. The indications of collateral and subsidiary literature are so copious that the student of the volume is in every way aided to extend his reading into kindred lines without missing any of the authorities, old or new, which are of importance.

The volume by the Abbot Sauter is a complement to a similar work published under his name some time ago, in which he illustrated the Sunday and festal Gospels and which is known by the title *Sonntagschule*. In the present work the Epistles are dealt with. The exposition has the form of a dialogue between the "Master" and the "Scholar," in which the former answers the inquiries of his pupil who has apparently read the Epistle aloud, and desires to understand its fuller sense, as one striving after perfection. The style of diction is less erudite than Father Fonck's book, and there is an absence of all didactic form or critical apparatus. We can hear, as it were, the aged Abbot, whom God had afflicted with blindness during the last years of his life, and whose inner vision appears to have gained in clearness in proportion to the withdrawal from outward things to which Divine providence had consigned him—we can hear the venerable priest answering the young Benedictine novice before him, and the unction and simplicity of the lessons edify and enrich the soul, albeit there clings to it the peculiarity of the German manner of thought, and we feel that we are in a cloistered atmosphere. It is spiritual reading no less than sound exegesis which the priest finds here for every day in the week, and helpful especially for Sunday monitions.

CONFERENCES DE NOTRE DAME DE PARIS: Exposition de la Morale Catholique. Par le Canon Janvier. Le Vice le Péché. I. Leurs caractères et leurs puissances. Pp. 421; II. Leurs effets, formes, remèdes. Pp. 433. Paris: P. Lethielleux. 1909.

LA FOI CATHOLIQUE. Par H. Lesêtre. Paris: Beauchesne et Cie. 1909. Pp. x-497.

That the vast Cathedral of Notre Dame in Paris continues to be thronged every Lenten season by multitudes who listen with rapt attention to the elaborate, usually profound, and learned discourses delivered from its pulpit, is a tribute no less to the high order of intelligence of the auditors than to the power of the orators. For an illustration of this fact one has but to turn to the "conferences" contained in the two volumes above—the conferences delivered by Canon Janvier during the two Lents of 1907 and 1908. As one examines the very full analyses of the individual discourses, one gets the impression of following a treatise or a thoroughly studied-out lecture, such as one would expect from a University professor on a special occasion. However, when one turns to the conferences themselves one feels that he is being carried along by an orator whose eloquent art vivifies, illumines, makes almost facile, and certainly beautiful, the profoundest philosophical and theological truths. But thoughtful and eloquent though these things are, and therefore, as was said before, a tribute to the intelligence of the pew and to the power of the pulpit, are they such as can be turned to his own special needs by the English-speaking priest, supposing him of course to have command of their language? To this question it may be answered that, aside from their stimulating and suggestive power, they respond to such needs in as far as these lie in the direction of lectures to be prepared. In this connexion they are highly serviceable. As regards the preparation of sermons, each of twelve "conferences" included in the two volumes would supply ample and solid matter for several average "prones", while the corresponding "instructions" which the author delivered at the Paschal retreats are full of practically available matter for the busy priest's requirements. For the student the writer has made his work additionally valuable by the appended bibliographies—lists of books which likewise point to the wide range of reading involved in the preparation of these conferences.

It should be noted that, though the present volumes have their own completeness, they also form an organic section of the larger system indicated by the leading title. The four preceding volumes (the Lenten Series of 1903-1906) are devoted to the subjects Happiness, Liberty, the Passions, Virtue. The logical inter-connexion is sufficiently obvious.

La Foi Catholique is a collection of solid, practical, readable, instructions on the truths of faith. Starting with the relation of natural reason to faith, the exposition passes onward to revelation, the Church as its guardian and interpreter, through the doctrines on the mysteries, the supernatural, the Sacraments, Providence, and the future life. The author's double distinction as curé of St. Etienne du Mont, Paris, and as associate editor of the *Revue pratique d'Apologétique*, together with the fact that the volume has passed, within a short time, into a third edition, may be regarded as sufficient testimony to the inherent merits of the book.

ASSERTA MORALIA. Auctore M. M. Matharan, S. J., theol. mor. prof. Edit. undecima ad normam recentissimorum decretorum aucta et emendata. Paris: Gabriel Beauchesne & Cie. 1909. Pp. 276.

Some years ago Father Thomas Slater, S.J., published a volume entitled *Principia Theologiae Moralis* in which he reduced to a compendium the fundamental doctrines concerning human acts, conscience, law, sin, virtue, the particular precepts, and the obligations arising from certain avocations. He did not deal with the Sacraments or with censures, because these topics, while they form part of the scientific and systematic course in moral theology, have their separate aspects and may be treated aptly under the heads of dogma or pastoral theology and canon law. Father Slater's work, although it deals with principles only and thus eliminates illustrations such as *casus conscientiae* or precedent cases, is somewhat discursive and covers over five hundred pages of printed matter. It is moreover especially designed to point out the application of legal principles to the existing English statute law.

Quite different in method, form, and aim, though practically of the same scope, is *Asserta Moralia* by the French Jesuit, P.

Matharan. It condenses the whole subject of fundamental morals in a scientific yet most practical way, including not only the sacraments as "subsidia a Christo condita" but also the "subsidia ab Ecclesia edita" comprising censures and irregularities as *subsidia coercentia* or *impedientia*, and indulgences as *subsidia incitantia*. In one sense, that is in its terse compendiousness, the little volume recalls a book of like scope by the late Bishop Stang containing a brief analysis of the course in Moral Theology given to the students of the American College in Louvain. But Father Matharan's work is greatly superior to the *Medulla fundamentalis Theologiae Moralis* in form of analysis, precision of thought, accuracy of expression, and definiteness of reference.

In less than forty pages (small form) it draws out the *Principia fundamentalia* grouped as follows:

- Principia
  - Actus humani
  - Regula
    - subjectiva: conscientia
    - objectiva
      - cognita: leges
      - violata peccata

Then the author takes up the *Officia injuncta* in about a hundred pages under the schema:

- Officia injuncta
  - omnibus
    - a Deo
      - virtutes theologicae
      - praecepta decalogi
    - ab Ecclesia
  - aliquibus
    - laicis
    - clericis
    - religiosis

Finally he exhibits the helps of grace:

- Subsidia
  - a Christo: Sacramenta
  - ab Ecclesia
    - coercentia
      - poenae
      - obices
    - incitantia: indulgentiae

There is a good topical index which is sure to serve the student of theology in a way which no text-book can supply, because in the latter we easily lose sight of the *rationes* which support a case of conscience and take the solution as ready-made and as a matter of precedent. The danger in this method of casuistic application is that we easily err by confounding similar cases which may be wholly different in principle. But the student whose mind gets a firm hold on principles will not need to quote precedents, though they may confirm the correctness of his judgment. He will have in himself, that is to say in the knowledge of the fundamental laws which govern all moral action, the criterion which enables him to decide a doubt of conscience or determine the value of a moral act. In *Asserta Moralia* we have invariable truths and facts of faith so defined as to make their intelligence and bearing clear to the mind capable of understanding. It is a collection of touchstones by which the state of the conscience may be tested and determined independently of practical experience or custom.

EXEMPEL-LEXIKON für Prediger und Katecheten, der hl. Schrift, dem Leben der Heilegen und anderen bewährten Quellen entnommen. Herausgegeben von P. A. Scherer, Benediktiner von Fiecht. Zweite, vermehrte und verbesserte Auflage von P. J. G. Lampert, Doct. theol. und Kapitular, unter Mitwirkung mehrerer Mitbruder. Approbat. Erzb. von Freiburg und Erlaubm. der Ordensobern. Vier Bände. Freiburg, Brisg.: St. Louis, Mo.: B. Herder. 1909. Pp. 1021, 1015, 1013, 1002.

The completion of the new edition of the stately collection of examples which constitutes the supplement to Scherer's *Bibliothek für Prediger* marks another of the solid achievements of the Herder firm in supplying Catholics with a series of reference works, complete, modern, reliable, and accurate. The *Exempel-Lexikon* would serve preachers and catechists quite independently of any other source of reference such as the elaborate and analytically presented sermons from the pen of the great Benedictine preacher. Each topic is introduced by a definition of its meaning and varied application; the doctrinal significance is explained in brief catechetical fashion, in its theological, liturgical, and pastoral bearings; generally the historical development is sketched in a clear, brief outline, which

of itself suffices as introductory matter to a sermon or catechetical instruction; and each part is illustrated by examples taken from history, hagiography, and daily experience. Thus, to give an instance of the treatment of topics in the last volume, we have under *Sacramentalien*, first an explanation of the general idea of the sacramental, its etymology and usage; next, the three requisites of a sacramental are given, viz. the priest as minister, the doxology in which the name of Jesus as it were authorizes the bestowal of grace, and the sign external, namely the cross by which the blessing is imparted. After this follows an exposition of the various kinds of blessings, with reference to acts, things, persons, places; a separate section treats of the objects blessed, of the virtue of personal blessings, such as that of a newly ordained priest, of a bishop or of the Pope; another section deals with exorcisms as effecting a sacramental grace in virtue of the power of the priesthood and the invocation of the Divine Name, and of the sign of the cross.

The typography is magnificent. The mechanical apparatus of an additional and topical index covering the matter of the four volumes completes the work, and makes us envious of the possession of these fine German books which facilitate a priest's labors in so many ways.

THE HOLY PRACTICES OF A DIVINE LOVER; or the Saintly Ideots Devotions. By Dame Gertrude More, Nun of the Holy Order of St. Benedict of the English Congregation. Edited with an Introduction by Dom H. Lane Fox, Monk of the same Holy Order. London and Edinburgh: Sands & Co. 1909. Pp. 216.

Helen More, or Dame Gertrude, as she was called in religion, the compiler of these spiritual gems, was a direct descendant of the Blessed Thomas More, and the foundress of the English Benedictine Community of Our Blessed Lady of Comfort at Cambrai, whose immediate heirs are the daughters of St. Benedict at Stanbrook Abbey. She had come to France with eight young English gentlewomen about the year 1620 in order to find an asylum where they might peacefully correspond to the divine call, a privilege denied them in their own land from which religious life seemed to have been permanently banished. Lady Mary Percy, younger daughter of the martyred Earl of North-

umberland, had preceded them in 1598, in order to found the first convent of English Benedictines at Brussels. And now three of these came over from Belgium to aid the new foundation at Cambrai; for Helen More, the leader of the nine virgin exiles, was still very young, barely nineteen years of age. Moreover, although she aspired to be a bride of Christ, her talents and high-spirited disposition, combined with a quick and ready wit, made it difficult for her to practise the monastic restraint; and for a few years, we are told in Dom Lane Fox's admirable introduction, she was far from happy—even in danger of losing her vocation. Then came to them Father Augustine Baker, author of *Santa Sophia*, to train this young community in the spiritual life. "It was under his guidance that Dame Gertrude attained to so great perfection in prayer, and acquired such interior peace, that when she came to die, scarce nine years after her entrance into religion, being asked if she desired Father Baker, who by that time had left Cambrai, she answered: 'No; only thank him a thousand times for having secured for me the peace I now enjoy.'"

It was under the direction of this consummate master of the soul life that she collected and prepared matter for her mental prayer. These *Practices* are very different from the conventional meditation matter which engages imagination and causes reflection. They are fresh with the spirit of ardor, and kindle love for divine things by ejaculatory aspirations, as was the custom with the older saints, the monks of the desert. The title, *Ideots Devotions*, in the phrase of her day signified the devotions of the simple-minded, not foolish, except in the sense in which they that see things as they are, or the little ones who see God, have been called fools in the words of the heavenly wisdom. It is more a common-place book than a spiritual treatise, although there are everywhere in it the sounds and echoes of Father Baker's writings and of Hilton's *Scala Perfectionis*, books which have been recently republished in England, indicating that there is a reaction from the mechanical tendencies of devotion. Possibly the leaning toward pragmatism apparent in these days may help to call attention to the treasures hidden in the mystic reflections of the Benedictines of old, who have in a wondrous way kept piety out of mere ruts of devotion and remained aloof from that spiritual specialism which is so

marked a feature of religious revivals and communities in our day.

Many into whose hands this review may fall will be glad to espouse Dom Fox's thought, namely that among religious souls there are not a few who are constitutionally unfit to practise meditation, as there are others who have got past the stage of mental practice properly called meditation, and who have no need of spending time in seeking motives or inducements to love and praise God. Let them spend their time of prayer in the exercise of love and praise and the desire by aspirations for those virtues which are the end and object of meditation. In these souls resolution to avoid sin and to grow in the practice of virtue are habitual conditions which make them instinctively pray for and pursue the means of self-correction or humiliation for the love of God. How quickly such natures may pass from the stage of partial discontent with self to that of resignation and peace and then ardent desire for habitual union with God, is evident from Dame Gertrude More's life,[1] and these devotions give us the keynote of that life. The "blessed spirit of prayer," set forth by Father Baker and illustrated in this little book, "has been treasured," says Father Lane Fox, "in the community as a precious heirloom from generation to generation." In the year 1793 the nuns were ruthlessly expelled from their convent by the French revolutionists, and imprisoned for nearly eighteen months at Compiègne, where they shared the hardships and privations of the Carmelite nuns (beatified in 1906), but were not privileged with them to 'resist unto blood', though several of their number died in prison. When finally released, they crossed over to England and settled first in Lancashire, and eventually at Stanbrook."

The *Practices* or "Devotions" comprise a "Summary of Perfection" and "Directions for these Holy Exercises and Ideots Devotions." Then follow the "Exercises" themselves, consisting of "Practices of Contrition; Exercises on the Life and Passion of our Saviour, Jesus Christ; Acts of Resignation;

[1] A biography of her by her director, Father Baker, is shortly to be republished.

Certain Amorous Speeches of the Soul to herself in Prayer; Holy Expressions of Pure Love of God; Aspirations; Devout Practices" to our Blessed Lady, the Holy Angels, and St. Benedict. There is an Appendix which contains, among other things, a Hymn on the Sacred Passion and a *ditty* on the monastic life, the quaint oddity of which will be new to many lovers of verse, whilst it suggests something of the healthy and simple freedom of the monastic spirit of the time:

TRUE HAPPINESS IN A MONASTIC LIFE.

Thy forces strained, 'bove e-la[2] raise,
Yet ne'er condignly canst thou praise
A state monastical;
Which if it be with learning stated,
And to studies dedicated,
Low, how beneficial!
But if it want this ornament
And eke the grace from heaven sent
Sad, O sad imprisonment!
Let fiery Mars blow up the Scot,
Or let the Britons go to th' pot,
The cell, meantime, regards it not;
Or let some fierce and foreign host,
The Spaniard, Swede, or Dane accost,
Or on the Frenchmen rush:
Let heaven and earth together fall
And crush the world's inconstant ball—
Yet monks are out o' th' brush.

A catalogue of devout books, and a chapter, "being the development and completion of the previous practices and devotions," entitled *The Top of the Heavenly Ladder*, bring the little manual to a close.

THEOLOGIE UND GLAUBE. Zeitschrift für den Katholischen Klerus, herausgegeben von den Professoren der Bischöflichen philosophisch-theologischen Fakultät zu Paderborn: Dr. A. Kleffner, N. Peters, H. Poggel, B. Bartmann, H. Müller, B. Funke, J. Schulte, F. Tenckhoff. Hefte 1—7. Jahrg. 1909. Verlag von Ferdinand Schöningh.

At the beginning of the current year the projectors of the above magazine announced their programme in terms that clearly outlined a definite purpose which differentiated its activity to a

[2] Highest note of a scale.

certain extent from that of the very excellent and numerous scholastic periodicals in the field of philosophy and theology in Germany. The aim was to furnish to the Catholic apologist weapons of defense that might promptly answer every variety of hostile attack from the standpoint of scientific theology and at the same time clear away the smoke and debris which were calculated to darken the horizon of Catholic belief. The new periodical was to be an arsenal where the theologian and the priest in search of the requisite culture and equipment in his practical warfare against modern error would find the armor and the charts of strategy, and suggestive rules for the exercise of his high office, and fresh ammunition, not merely stored up as in a magazine open to him at will, but laid out ready for present use, ever prepared to meet the latest accomplishments in the employment of defensive resources.

It was a difficult task, and all the more because we had already such intellectual armories as the *Theolog. Quartalschrift* (Innsbruck), the *Katholik*, the *Stimmen aus Maria Laach*, and others, which were vigilant and experienced in supplying similar material, with a less rigorously defined purpose perhaps, though hardly a less extensive field of scientific and pastoral apologetics.

To-day we may confidently judge of the realization of the promise made. The current number is in our estimation the most representative of the seven thus far issued, embodying the purpose which the editors set themselves, namely, to bring the priest, the theological student into close relation and actual touch with the acquisitions of scientific research, with the movements of its promoters, and with the results of its application in the domain of religious thought. The leading articles: "Das Licht der Verklärung (Lumen gloriae)," by Alois Stockman, S.J.; "Exposition of Psalm 110," by Dr. Alfons Schulz; "Die Paderborner Bischofswahlen bis 1122," by Dr. Franz Tenckhoff; "Das Zweite Gesicht," by Dr. L. Heinrichs; "Die Bildungsfähigkeit der Taubstummenblinden," by Joseph Krömeke—are indicative of the general command the magazine occupies over the discipline of dogmatic theology, exegesis, ecclesiastical history, psychology, and special pedagogics which claim the care of the pastoral as well as the teaching clergy. The separate subordinate departments cover studies and conferences under the title of "Kleine Beiträge;" they are culled from every department of

scientific research and practical theology. A summary of the legislative enactments and decisions of the Holy See serves the student of Canon Law.

A particularly fruitful department in which the spirit of coöperation of the professors of the theological seminary stands out prominently, is that which deals with the theological questions of the hour under the appropriate title of "Aus der Theologie der Gegenwart." Here the names of men with whose writings as specialists most readers of German theological literature are already familiar, occur as supplementing their previous teaching by an up-to-date and straightforward tackling of difficulties and doubts raised in academic circles against the Catholic faith. N. Peters (Altes Testament), H. Poggel (Neues Testament), F. Lenckhoff (Kirchengeschichte), A. Kleffner (Patrologie), Apologetik (T. Schulte), B. Bartmann (Dogmatik u. Dogmengeschichte), H. Müller (Ethik, Moral und Pastoral), J. Schulte (Kirchenrecht), B. Funke (Philosophie), and B. Rasche (Homiletik)— are the teachers who like sentinels guard the line of attack from any and every side. There is a section also devoted to the missionary activity of the Church in foreign lands, and an excellent array of critical notes on current philosophical and theological literature. We hope to call our readers' attention from time to time to the pertinent material offered to theologians and pastors in their separate ministry by the faculty of the Paderborn Theological Seminary which seems to us to stand out conspicuously among the schools devoted to the high and higher education of the Catholic clergy. The words which the Bishop of the diocese, who was but recently called to his reward prematurely in the midst of his most blessed pastoral activities, wrote in seconding the efforts of his seminary priests, showed how well he understood the task before them and how zealously he meant to promote their labors; but the inheritance which thus comes to his successor carries now with it a double commendation.

Literary Chat.

The Dominican Fathers at Madrid announce the publication, beginning with March, 1910, of a scientific review, *La Ciencia Tomista*, which is to appear every two months, under the editorship of Father Luis G. Alonso Getino, who has secured a large number of capable contributors chiefly from among the members of the Order of Friar Preachers. The new magazine is to be chiefly devoted to the treatment of theological and philosophical questions, from the neo-scholastic standpoint, which necessarily involves the discussion of the chief problems in the field of modern apologetics, history, and sociology. *La Ciencia Tomista* has a splendid prestige in the works of the great Thomistic theologians of which Spain has the glory of having furnished the largest number, if not also the most erudite. (*La Ciencia Tomista*—Claudio Coello, 114, Santo Domingo el Real, Madrid, Spain.)

The (Liverpool-London) *Catholic Times* devotes a two-column article to a commentary on Dr. John A. Ryan's able critique of Mr. Fillebrown's volume on the Land Tax in America, which critique appeared in the September number of THE ECCLESIASTICAL REVIEW. The article entirely endorses the view of Dr. Ryan and presents a strong argument in favor of the justice and expediency of the moderate Single Tax policy defended and explained by the able president of the Massachusetts Single Tax League. The subject is one of practical economics and as such engages the interest of the clergy, who act as guides in ethical questions to our people, when the latter find it difficult to dissociate these from the purely political issues of the day.

The American College is the title of a new monthly magazine published by the "Higher Education Association" incorporated under the Laws of the State of New York.

The *Dublin Review* has been publishing during the current year a series of papers on the methods and efficiency of Catholic congresses as exemplified by the admirable organization of the Catholics in Germany. The author urges English Catholics to adopt these methods, with due attention to the difference of place and circumstances; and the advice seems to have borne immediate fruit if the announcement of the English Catholic Truth Society pointing to the organization of a great congress on the lines of the Cologne, Düsseldorf, and Breslau gatherings is to find due sympathy. The articles in the *Dublin Review* will well bear re-publication for the guidance of American Catholics who have faith in the federation of our organized Catholic societies.

Father Pietro Venturi, S.J., has completed the first volume of the *Storia della Compagnia di Gesù*, published by the Società editrice Dante Alighieri (Albrighi, Segati & Cie.), Roma—Milano. It is a stately volume of over seven hundred pages, about one-half of which is taken up by the Appendix of hitherto unpublished documents illustrating the history of religious life in Italy during the fifty years between 1534-1585. During this period the Society of Jesus showed wondrous activity in the intellectual and moral revival throughout Europe. Father Venturi is to continue the work and bring it down to the time of the suppression. It is part of the grand scheme of the complete history of the Society, assigned to different writers representing the various national provinces.

Die Paramentik vom Standpunkte des Geschmackes und Kunstsinnes, by Helene Stummel, is one of the indications of a reform movement (which has spread, mainly through the Eucharistic Congresses, from Germany into Austria, Italy, and England) protesting against the ugly form of the sacred vestments used at Mass. These have completely lost their original grace, as we see it still preserved in the beautiful chasubles of the Middle Ages and in pictures of the ancient Fathers of the Church, the apostles of Ireland, Germany, and England. Occasionally one sees a picture of St. Ignatius and St. Philip Neri wearing the form of vestments that approaches the stiff, flimsy, violin-shaped chasuble of modern times, to which we have gradually become accustomed, as we have become accustomed to "swallow-tail" coats, wholly unnatural, ungraceful, and the outcome of Gallic finery. Like the Gallican Psalter, these fashions have forced their way into Rome; and some years ago it was still possible to cite some Roman decision to the effect that they were not to be changed. That decree has happily been altered. The beautiful *old* Roman chasuble, which is much like the Gothic chasuble so well known to true Christian art, has received the unqualified approbation of Leo XIII, as well as the present Pope, Pius X, whose zeal for restoring the true spirit and forms in the liturgy has been productive already of so much healthy fruit. The Roman style of chasuble had been used in the solemn services at the Teutonicum and at the Campo Santo when the Swiss Guard did their fine Gregorian singing to harmonize what in the liturgy appeals to eye and ear. It is now used in very many churches not only in Germany and Lombardy but also in England. In the last-named country the style is made more familiar through the efforts of the High Church with its tendencies toward ancient Catholic ritual. The same good taste and zeal will, we trust, be manifest in America, where Catholic life is not trammeled by unwholesome traditions, although it will probably be difficult to dissuade some that the ugly things are not the right things although they have been tolerated so long.

The well-known *Tractatus de Sacramento Poenitentiae*, written as long ago as 1758 by the learned and devout theologian Dens, has recently appeared in a thoroughly revised and enlarged edition (Mechlin:

Dessain; New York: Benziger Bros.). Cardinal Mercier, in whose Seminary the work is used as a text-book, calls it a *praestantissimum opus* and recommends it to the clergy for its *solid doctrine* and its *clear method*. Certainly the latter feature of it were hard to surpass. Both the editors and the publishers have combined to construct a model text-book.

The first two volumes of Father Chisholm's *Catechism in Examples* have been reviewed in these pages. The third volume supplies appropriate instructions on the Ten Commandments and the six Precepts of the Church. (New York: Benziger Bros.).

The Candle as a Symbol and Sacramental in the Catholic Church is the title of a booklet translated, from the German of Fr. Theiler, O Cist., by Fr. J. F. Lang (New York: Pustet & Co.). It is similar in scope to the same writer's little book on Holy Water, and will be no less helpful for instructing the faithful on the meaning and sacramental usages of the Church. The translation, though good, might be better. "Nota" on page sixteen should read "Nola," and it is not botanically correct to call the *calyx* of the violet purple (p. 14).

Meditation on the mysteries whilst one recites the Rosary, is for some by no means easy. They can force their attention on little more than a vague image suggested by the title of the mystery, and even this slender *point d'appui* is apt to fail them ere they have touched the second bead of the decade. Those who experience such difficulty might lessen it and make the recitation of the Rosary at once more attractive and profitable by reading such short meditations as are gathered together in the neat little volume entitled *And the Word was made Flesh*. The author's name is given as Ephraem. It is published by the St. Anselm Society, London (New York: Benziger Bros.).

A little book that has a special significance for the November time is *En Face de la Mort* by the eminent Oratorian, Père Lescœur. The author writes from long practice in the guidance of souls. His thoughts are therefore solid as well as affective. Moreover, they are the expression of his own personal experience in retrospect over the vanished years and in prospect at the inevitably shortening future. The meditations are brief and suggestive—just what is wanted by those who use the book for monthly retreats, and this is the main purpose for which the author wrote it. (Paris: Téqui.).

The number of books designed as aids for retreats is already so large that one hesitates to recommend a new accession to the list. However, there is a particular feature in the work by the learned and devout Jesuit, Père Billot, that merits for it special attention. The title, *Retraite Religieuse du Chemin de la Croix*, sufficiently indicates the character of the

work. The meditations centre on Our Lord's passion, and are arranged for a retreat of eight days, four meditations for each day, concordant with the exercises of St. Ignatius. Priests who give retreats to religious, or even lay communities, will find the book practically suggestive (Paris: Téqui.).

The fact that the *Sacred Ceremonies of Low Mass*, by Fr. Zualdi, C.M., has recently appeared in its seventh edition may be regarded as an indication that the little manual has proved its usefulness to the clergy and the seminaries. The editor, Fr. O'Callaghan, has made some valuable annotations and enlargements and likewise improved the arrangement of the material.

The story of Lourdes is ever being told afresh by devoted Frenchmen; and so it probably will continue to be as long as Notre Dame de Lourdes dispenses her largess at the hallowed shrine. Dr. Boissarie's classic *L'Œuvre de Lourdes* has just passed the eleventh-thousand mark, while the Abbé Bordedebat proceeds to recount the marvels once again in *Les Apparitions de Notre Dame de Lourdes et la Société contemporaine* (Paris: Téqui). Substantially, of course, this work differs not from its numerous ancestry. However, as the title suggests, the author specializes the matter by analyzing the apparitions to Bernadette in their relation to their circumstances of time and place; thus drawing out their religious significance and value.

A second edition—*penitus recognita et aucta*—has just been published of Fr. Wouters's, C. SS. R., *Commentarius in Decretum "Ne temere" ad usum Scholarum.* Answers are given to a number of more or less perplexing *dubia*, insertions made respecting delegation, and some important appendices subjoined treating of the public marriage form and also of domicile (Amsterdam: Van Langenhuysen).

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THE MORALITY OF MODERN SOCIALISM. By the Rev. John J. Ming, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 400.

CHARACTER AND CHARACTER FORMATION. A Lecture delivered at Holy Cross College, Worcester, Mass., by the Rev. Robert Swickerath, S.J., March, 1909. Worcester, Mass.: Holy Cross College. Pp. 54. Price, postpaid: single copies, $0.15; fifty copies, $6.00; one hundred, $10.00.

THE CHRISTIAN PHILOSOPHY OF LIFE. Reflections on the Truths of Religion. By Tilman Pesch, S.J. From the German by M. C. M'Laren. London and Edinburg: Sands and Co.; St. Louis, Mo.: B. Herder. Pp. 637. Price, $4.50.

THREE SOCIALIST FALLACIES. By Joseph Rickaby, S.J. London: Catholic Truth Society. Pp. 24. Price, 1 *d.*

AT THE ROOT OF SOCIALISM. A Study of a Glasgow Manifesto. A Lecture before the Social Democratic Federation. By Father Power, S.J. London: Sands and Co.; St. Louis, Mo.: B. Herder. Price, $0.10.

STUNDENBILDER DER PHILOSOPHISCHEN PROPEDEUTIK. Von Peter Vogt, S.J. Bd. I — Psychologie. Freiburg und St. Louis, Mo.: B. Herder. 1909. Pp. 476. Price, $2.15.

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THE MYSTERY OF NAPLES. By Edward P. Graham. Illustrated. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands and Co. Pp. 349. Price, $1.50.

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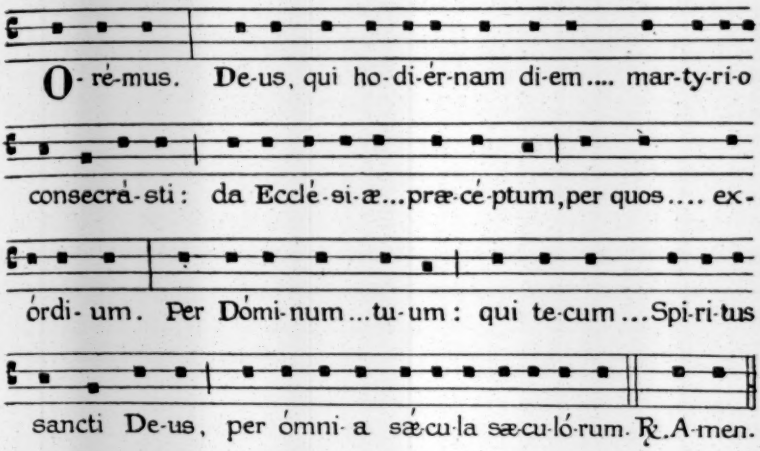
THE HOLY MAN OF SANTA CLARA or Life, Virtues, and Miracles of Fr. Magin Catalá, O.F.M. By Fr. Zephyrin Engelhardt, O.F.M. San Francisco, Calif.: The James H. Barry Co. 1909. Pp. 203. Price, $0.75.

BLESSED EDMUND CAMPION. By Louise Imogen Guiney. (*The St. Nicholas Series.* Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 183. Price, $0.80 *net.*

AN OUTLINE HISTORY OF THE ROMAN EMPIRE (44 B.C. to 378 A.D.). By William Stearns Davis, Ph.D., Professor of History in the University of Minnesota. New York, London: The Macmillan Co. 1909. Pp. ix-222. Price, $0.65, *net.*

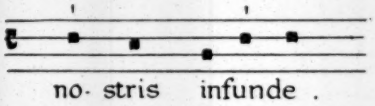
I. This tone is used when the office is of double or semi-double rank, and on Sundays.

Dominus vobiscum. Et cum spiritu tuo on a monotone.

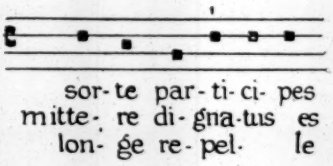

O- rémus. De-us, qui ho-di-ér-nam di-em .... mar-ty-ri-o
consecrá-sti: da Eccié-si-æ...præ-cé-ptum, per quos .... ex-
órdi-um. Per Dómi-num ...tu-um: qui te-cum ...Spi-ri-tus
sancti De-us, per ómni-a sæ-cu-la sæ-cu-ló-rum. ℟. A-men.

There are three cadences in the text of the prayer; the melody supposes three such divisions, and accentuates them.

(a) The melody of the first cadence:

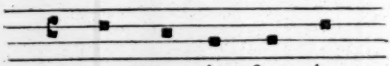


This melody is founded on the metrical and rhythmical scheme of the ordinary cadence, *corde curramus* (the medieval *Cursus planus*), to which it is perfectly adapted. It can, however, be equally well fitted to other forms; thus:



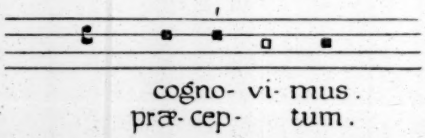
* By a printer's oversight some of the blocks used for illustration in the article "The Collects of the Roman Office" (pages 397-406 of the October number), were misplaced. We here reprint pp. 401-404, to correct the error.

In all cases care must be taken to fit words and music together in such a way as to bring out the rhythmical signification of the cadence. The following rule may be formulated: The last tonic accent of a phrase must be set to the note marked above as accented, and the three preceding notes of the cadence (*c b a*) must be fitted to the three preceding syllables. This rule applies in every combination of syllables. It will be remarked that when a word with a short penultimate occurs at a *punctum,* an additional note is inserted after the last accent-note. No other note may be inserted in the cadence; thus:



is a faulty adaptation, both because it breaks the rhythm of the cadence by the repetition of the unaccented note, *a,* and because it places the tonic accent on the same subsidiary note of the melody. In fact it certainly destroys both the rhythm and the music of the cadence.

(b) The second cadence, at the *semipunctum,* is marked in the melody simply by a fall of a semitone on the last syllable (or the last but one in the case of a short penultimate). Thus:



(c) The conclusion has no melodic formula; the rhythmical sense is sufficiently brought out by a slight prolongation of the concluding word of the prayer.

It is not unusual to find Collects composed of only two numbers. In such cases, the inflection for the *semipunctum* is omitted, and only that for the *punctum* is employed.

II. *Tonus ferialis.* On feasts of simple rank, on ferias, and in Masses for the Dead the prayer is sung throughout on the same note. The *punctum* and *semipunctum* are marked only by a pause and by a breath being taken.

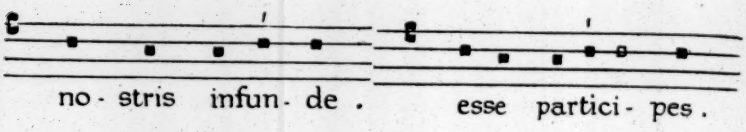
For the prayers of the Asperges, Litanies, Blessing of the ashes, candles, and palms, and such like, the same ferial tone is used, except that at the end of the last prayer, and of its conclusion, a fall of a minor third is made on the last syllable.

III. All the prayers at Mass may be sung to this tone, which has been handed down by an ancient tradition.

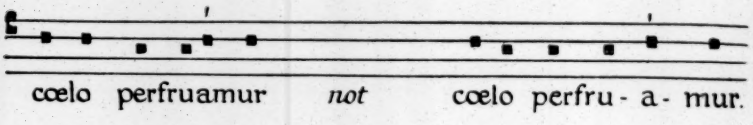
Dó-mi-nus vo-bis-cum. ℟. Et cum spi-ri-tu tu-o.
Ó-ré-mus. Præsta Dó-mi-ne fi-dé-li-bus tu-is: ut je-ju-
ni-ó-rum ve-ne-rán-da sol-émni-a, et congru-a pi-e-tá-te sus-
ci-pi-ant, et se-cú-ra de-vo-ti-ó-ne per-cúr-rant. Per Do-mi-
num... tu-um, qui te-cum... Spi-ri-tus Sancti De-us, per
omni-a sæ-cu-la sæ-cu-lo-rum. ℟. A-men.

Where this tone is employed, it should be used also for prayers before Prophecies, and for the solemn prayers of Good Friday, and also whenever a prayer is preceded by the admonition *Flectamus genua.*

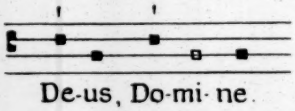
It will be noticed that in this form the principal melodic inflection occurs at the final cadence, which is, of course, the most important of all the cadences. The formula is based, like the *punctum* of I, on the ordinary cadence.



The note *g* of this cadence may not be used for more than *two* syllables. Thus:



IV. The prayers of the Asperges, Blessings, and Litanies may be sung also to the following tone:

Do-mi-nus vo-bis-cum ℟ Et cum spi-ri-tu tu- o.
O- ré-mus. Ex- áu-di nos, Dó-mi-ne sancte, Pa-ter
omni-pot-ens, æ- tér-ne De-us: et mit- te-re .... tu-um
de cœ-lis, qui cu-stó-di-at in hoc ha-bi-tá- cu-lo. Per
Chri- stum Do-mi-num nostrum . ℟. A-men.

This tone has three melodic cadences: (a) at the *punctum*. The melody falls a minor third after the last accented syllable.